

Introduction

(The first page and ten more short lines are missing.) And this is (.) the way that is the only way of prophecy, up to the point that its name is also [known as] *Kabbalah* (received tradition). Even though it is far on one side from the first *Kabbalot* (*Kabbalahs*) received by our masses and sages, those *Kabbalot* are themselves the roots of this uniting *Kabbalah*, and they are its foundations and essences. For, were it not for them, it would not have been possible for it to exist at all in the world. If so, from this second side, the recalled kinds are the closest to this *Kabbalah*. Indeed, the side that testifies that they are also far from it is that they think that there is nothing beyond that which they have received from the *Torah* and the precept. [They think that] there is nothing except this that is with them, which should be the last essence [in their eyes]. But it also brings (I have skipped over ten short lines; see the handwritten copy) very far away (..) from this way, which is the only one (..). This is from the side of them thinking that the *Torah* and the precepts are metaphors and riddles for other matters. "They are swallowed up of wine, they are out of the way through strong drink" (Isaiah 28:7). This brought them to say that there will be no use of them and that there is no need to bother any human's opinion with them on any side. And it is as if for them there are vanities in the metaphors. Some of them accuse their friends and say that, if they were wise, they would write wisdoms as the philosophers did. But from their words, you will find the proof that the opinions of the writers were perplexed. And even though we call [them] prophets and sages, this is nothing but a complete error in our hands. It is also inappropriate to be drawn after their words, because

what is the use in telling [again] that which was already handed down from the ancient times for the sages? From this side, they are in the essence of the distance from the truth. Indeed, the side in which they are also very close to the truth is that they love wisdom and search its ways in each side and corner. These were revealed to them according to the way of wisdom, for the *Torah* and the precept order and command us to walk in the ways of wisdom and tell us the secrets of the wisdoms of nature and the depth of the divine wisdom – which is called by us the wisdom of the Work of Creation and the wisdom of the Work of the Chariot. And they would have rejoiced very much knowing this, without doubt. From this side, they are very close to this way. Know that we ascribe the movements to these three ways in the likeness of the three first movements of existence, which concern the elements and the Wheels. The three of them were called a movement from the middle, and a movement toward the middle, and a movement around the middle – one for earth and water, one for fire and wind, and one for the heavens; one ascends, one descends, and one goes around. And so are the three recalled kinds of sages that are drawn after the movements according to the relation that we have ascribed to them. And these three together are three movements about the matter of truth, and they are like this: A movement from the truth, [a movement toward the truth], and a movement around the truth. The interpretation of this is that it was already known that each of the three natural movements is two[fold], up to the point that they are six in total. This is because the earth and the water are forced to ascend, but they descend in nature. And fire and wind ascend in nature and are forced to descend. The Wheel also has two movements. One is

eastward and compulsory, and the other is westward and natural.

This is what will happen to the voluntary movements mentioned in the recalled teaching, and this is because the Rabbis ascend and come closer to the truth from the side of their effort [studying] the *Torah* and the precept, but they descend and go away from the truth from the side of them thinking that they have neither meaning nor another cause other than the one they are thinking about. The philosophers also ascend and come closer to the truth from the side of them despising the *Torah* and the precept. And the kabbalists, who are the only ones who prophesize, go around the truth in the likeness of east and west, which are two places that show the light and the darkness that are called Day and Night. This is what will happen to those who prophesize, while they exert themselves in seeking the prophecy: Their thoughts will move in order to receive the abundance from the Active Intellect. Sometimes, a light from its light, a brilliance from its brilliance, and a splendor from its splendor will appear shortly before them, either great or little. And then, it will be said about them that they are in the light the at same time that they achieve it alone. That glowing of the light, which is delegated from the intellect abounding the *Nefesh* (lower [animal] soul) with wisdom, will be seen in it, and it will be a day in the likeness of the sunrise from the east. And it will compel the *Nefesh* to accept its power. About this, it was said: “For with You is the fountain of life” (Psalm 36:9). Sometimes, what will happen to them is that, when they move their thought and exert themselves in order to receive [a prophetic revelation], nothing will come to them from it. And behold, it will be said about them: “Therefore night shall be to you, that you shall not have a vision” (Micah

3:6). And it was also said: "Her prophets also find no vision from the Lord" (Lamentations 2:9). Indeed, the two recalled kinds are complete from the side of them drawing closer to the truth, as we have recalled. And they are lacking from the side of them departing from the truth, as we have said. And from the side of closeness, it is appropriate to say about them: "And I will give you pastors according to My heart, which shall feed you with knowledge and understanding (וְנָתַתִּי לָכֶם רֹעִים כְּלָבִי) (Jeremiah 3:15) – i.e. the Lord will renew for them prophets that will show them in what they err and teach them the way of truth. And they will receive it until they return again to having knowledge and intellect. For thus it was said about the one who glories in the achievement: "That he understands and knows Me" (Jeremiah 9:24). But from the side of departing from the truth, it is appropriate to say about them: "And now men do not see the light which is bright in the clouds" (Job 37:21); "They do not know, neither will they understand; they walk on in darkness" (Psalm 82:5) – and many others like these. Now, you, my son, behold and see to which of these three casts you belong. Examine yourself in the three of them and understand from them after which one it is appropriate to be drawn, and you will know and grow wise from the beginning of the thing. For the first kind, which we have divided into two kinds – since it includes the masses and the Rabbis – will be further divided into many kinds, until the division reaches the details from the side of the division of the beliefs and the many opinions that change and exchange the sides of the matters that combine man with the Lord – blessed be He. They are the ways called 'true human rungs', either above and below. Some of them go around; some of them go forward; and some of them return backwards. Some of them sometimes ascend and

draw closer, and some of them sometimes descend and stay at a distance.

Indeed, each man with gathered intellect already estimates that, after the kind, there is only the gathering of perceived details – particulars that are gathered in the intellect. And they have no perceived gathering outside the intellect, for each man among us is to himself as the kind is to existence. The gathering of his organs with all of their powers are also learned matters for his intellect, when he returns to be a complete intellectual in action and not all of his [material] powers are perceived by him. But from the particulars of his organs and the details of his powers, he will know all their generalities. The interpretation of this thing is that there are five senses in the feeling person, which are the sight of the eyes, the hearing of the ears, the smelling of the nose, the tasting of the palate, tongue, and lips, and the touch in the entire body, which is ascribed to the fingertips of the hands – which are the final edges together with the other parts in the body that have actions. "All these were joined together in the vale of Siddim, which is the 'Salt Sea' (הַמֶּלַח = 83)" (Genesis 14:3) – which is [=] 'the bread' (הַלֶּחֶם) when it is combined. Behold, all of them gather in one unique body around one middle drop, which has 'leaven' (שֵׂא = 501) with 'leavened bread' (חֵמֶץ = 138). And they are called 'the Tree of Knowledge' (עֵץ הַדַּעַת = 639). Therefore, it is a rotten drop, whose end is new and spread, being counted by the scribe who wrote about the seed of man through the hand of 'the interlacing thread' (חוּט הַשֹּׁזֵר = 540), since [=] 'he foresees the scrip' (חוֹזֵה הַשֵּׁט"ר). And this is called [=] 'the golden wand' (שֵׁט"ר הַזָּהָב). Indeed, this is the 'fostering of the moon' (טְפוּחַ הַסֶּה"ר = 373) and it is created from [=] 'complete and lacking clay' (טִיט מְלֵא)

(וחס"ר), which is the clay of the animal first found in the liver, which is a power in the being. And behold, the world is its navel. Behold, the Tree of Knowledge guards the drop. And upon it, a particular Name is carved, and it is the name of idolatry, which is the Minister of the Bodies, the Minister of each body, the Minister of the human body. Each Minister is abounded upon, abounding the sweetness of the drop. And the Tree of Knowledge is 'a sweet drop' (מט"ה = 645) [=] 'inclining a period' (תקופ"ה) according to [=] 'the Sun' (השמ"ש) which is [=] 'the date' (תמ"ר) from which comes the night – which is called the rawness of the Sun and the Moon, informing about the wisdom and the intellect. And it always returns again. Therefore, Tamar gave birth to complete twins for Yehudah, Peretz, and Zerach. And some of them know the secret of the rotten drop, in which love is complete and lacking. And its secret is 'intercourse' (משג"ל = 373) [=] 'on the left' (בשמאל). And it is [=] 'a thick fire' (א"ש = ע"ב). All this will be interpreted further in its place according to its matter.

Indeed, behold, we will interpret and say that the five recalled senses that include any physical achievement – which is detailed and particular – have four figurative and natural powers. They are the power of mixture, the vegetative power, the animal power, and the power of speech. And the secret of all of them is 'an echo' (ה"ד = 9), and all is tied upon 'time' (ע"ת = 470). This rule will be revealed from the 'Tree' (ע"ץ = 160), which is the secret of the mixed temper, such as the temper of water with wine. The parts are found mixed as a mixture of an 'element' (יסוד = 80) with another, as well as [=] 'birth' (מול"ד) with another and [=] a 'preparation' (הכנ"ה) with another. The secret is because the Name of the Tree is 'this' (ז"ה) –

12) in the exchange in *Ath-BSh* (a ciphered alphabet). And it is *Yud"Bet* (12) in its number. And in the exchange in *Ath-BSh*, it is further changed, and it is 'a Name' (ש"ם = 340). Indeed, from one side, the number of *Ayin* is seventy as well as 'they are seven' (ה"ם שבע"ה = 422). And the number of *Tzaddi* is ninety as well as 'nine' (ה"ט = 775). Behold, you have *Zain" Tet* (ז"ט = 16), and they are [=] 'a pair' (זו"ג) equal to [=] *Yud"Waw* (י"ו). And behold, the secret of the first is 'he' (ה"א = 12) and the secret of the second is 'she' (ה"א = 16). And four were added from this to the other and were subtracted from one for the other. According to one way, the temper is equal in them to 'enough, enough' (ד"י ד"י = 28), and their opposite is [=] 'hand, hand' (ד"י ד"י). And the number of the ties of all is '*Yud"Dalet*, *Yud"Dalet*, *Yud"Dalet* (י"ד י"ד י"ד = 42). Behold, this is tied upon 'Hey, Hey' (ה"ה = 10) fingers of the hands. And their hint is: "And in all that mighty hand" (Deuteronomy 34:12); "And Israel saw that great work" (Exodus 14:31). When you know the Name of 'the hand' (ה"י"ד = 19), you will know the secret. Furthermore, it is known that there is a *Yud* inside 'water' (מ"ם), and there is also a *Yud* inside 'wine' (י"י). And both of them are 'sexual' (מיני"ם = 160), [=] 'poured from a *Yud*' (י' נמזג"ם), for *Yud"Yud* was added to this and *Yud"Yud* was subtracted from the other in the secret of the sum of the Sun and the Moon. For this added to the other *Kaf* (כ') and that subtracted from the other *Kaf*. Likewise are Wisdom and Intellect: One adds to the other *Kaf* and one subtracts from the other *Kaf* in the likeness of water with wine. For this is seven tens and the other is nine tens. And the plus of this compared with the other is two tens, and the lack of one from the other is two tens. The parts of the holy Name are also equal in half:

'Yud"Gimel, Yud"Gimel (י"ג י"ג = 26). For its secret is [=] 'one, one' (אח"ד אח"ד), and the plus of one compared with the other and its lack are Bet"Bet (ב"ב = 4), which are together Dalet"Dalet (ד"ד = 8). And behold, this was already explained. Indeed, Ayin (ע"ן = 130) is [=] Kuf"Lamed (ק"ל) – five Names. Tzaddi (צ"י = 104) is [=] Kuf"Dalet (ק"ד) – four Names. Another Ayin is [=] Kuf"Lamed – five Names. Taw (ת"ו = 416) is Yud"Waw Names. Thus, the Tree of Knowledge is revealed from the secret of the blood and the secret of the hands.

Grow wise in it in each side, and you will understand it. As the matter of the essence of man in general and [the fact] that he is created by the power of the Names was made clear to you, and you knew that you are a generality for existence on one side and a particular for it on the other side, and it was clearly interpreted for you that you were already from the generality of the recalled mass – which is a part of the two recalled kinds that are the masses and the Rabbis – it will be inferred from this knowledge that you know that you should leap from the rung of the mass to the rung of the Rabbis. You should be for them particular on one side and general on another side including all their general opinions. It is inappropriate for you to separate from them, until you achieve this. After you are general among them, return again to the rung of the philosophers and be particular among them. And try hard to return to be general again, in order to know all their thoughts in general. Return again to a different rung and become particular among prophets, and you will prophesize with them and turn into a different man. And you will grow stronger and become a man whose secret is 'white, red, green, black' (ל'בן א'דום י'רוק ש'חור) [the initials make up the word 'to man' (ל'איש)]. When you prophesize, walk

in the ways of prophecy, and separate from the rest of the people who walk in the darkness, exert yourself until you return to be general among the prophets. And this means that you will receive abundance from the abundance of the intellect, until you know that your fellow speaks in you either in a vision or in a dream. As it was said about this, "If there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak to him in a dream" (Numbers 12:6). And not each prophesying individual, with all of his exertion, returns to be a general prophet in compulsion, for it is possible that he will be left with his prophesying. And with him being a detail for the prophets, he is already general for himself and already earned a great profit in his existence. And it is that he ascended to the superior rung of humankind based upon the three kinds into which humankind is divided. Therefore, the judgment decrees for you and all those who resemble you – from those who truly seek perfection – to keep this precept in which the sages ordered to walk. About this, I have hinted at the matter of the verse with which I began my writing, and it is the first one. With the second, I have hinted at that which I have donated you, by writing for you a book about *Kabbalah*. With the third, I have hinted at the matter of the Lord revealing this way to us through Moses – might His Name may be declared throughout the whole earth. With the fourth, I have hinted at my intention and that everything that I do is for the honor of the Lord – may He be excelled. With the heads of the Writings, I have hinted at your name – Solomon. And in their midst, your father's name – Moses – was hinted, and in their ends the Name of M"H M"H (מ"ה מ"ה, what, what). "And further, by these, my son, be admonished" (Ecclesiastes 12:12). And the second acronym is 'angel' (מלא"ך). "And you, Solomon my son,

know you the God of your father, and serve him with a perfect heart and with a willing mind; for the Lord searches all hearts, and understands all the imaginations of the thoughts. If you seek Him, He will be found of you; but if you forsake Him, He will cast you off forever" (1 Chronicles 28:9). After giving an introduction about that which I consider fit to be introduced for the intention of this writing, I have called [the book] "The Keeper of the Precept" for two causes, as I will explain. I will begin discussing about the book as I have intended to speak about it, with the help of the Almighty, and I will divide it into three gates. Each gate will include a matter from the matters of *Kabbalah*. Indeed, its entire structure will include the three verses of the Priestly Blessing, and I will begin each gate from the writing of one of them. And the Lord will help me with them, and those who see it will sentence me with the intellect in the scale of merit.

Gate 1: "The Lord bless you, and keep you" (Numbers 6:24)

It was written: "Whoever keeps the precept shall feel no evil thing. And a wise man's heart discerns both time and judgment" (Ecclesiastes 8:5). I aim with this writing, with which I begin my writing, at one unique precept in the *Torah* that is considered as the entire *Torah*. Likewise, it is written in the *Torah* about all these together: "For this precept which I command you this day, it is not hidden from you, neither is it far off" (Deuteronomy 30:11). And all is drawn toward this. In the end of the matter, the Lord related this precept to a known word and changed the name of the precept into the name of a word, by saying: "But the word is very near unto you, in your mouth, and in your heart, that you may do it" (Deuteronomy 30:14). He showed us through this that this precept depends on the mouth that speaks it, the heart that thinks about it, and the hands that perform it. The matter is that this word is found to be procreated by man by his hands, and it is the writing that is called 'book' (*Sefer*). [And it is also] procreated by his mouth through the uttering, and it is the 'storytelling' (*Sippur*) – i.e. the speech that comes out of the mouth. And [it is also] procreated in the heart by a thought, and it is the 'number' (*Sipar*) – i.e. the calculations. These are three ways of prophecy in knowing the Lord. This speech will include all these matters. And therefore, I was compelled to bring a verse that clarifies about them. Behold, whoever keeps this precept will not fall under the accident, which is evil to all, for the entire existence will be good for him, because he is true. For all of his findings are true. And therefore, it was said: "Shall feel no evil thing" (Ecclesiastes 8:5). [It will not] appear as an evil existence to

him, as it is for the rest of the people who do not keep this precept at all. Therefore, he said: "And a wise man's heart discerns both time and judgment" (ibid.) – meaning the two matters by which all was carved and sealed. And they are time and judgment. As it was said, "To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1). From the matter of "The breastplate of judgment" (Exodus 28:30), the matter of judgment will be revealed: "For by fire and by his sword will the Lord plead with all flesh" (Isaiah 66:16). And the keepers of "Justice and judgment are the habitation of Your Throne" (Psalm 89:14). From this, the heart of a sage will know the essence of the heart, which is the Master of Time and the Master of Judgment. Knowing the essence of the heart brings to the knowledge of the essence of the entire lower world in general. And from it, the ascending one will ascend to the knowledge of the heart in the middle world and of the heart of the time and the hour, for with it everything is tied. From them, he will achieve their leader, whether it is one or many; if many, they were abounded and delegated, and exist from the power of the one in necessity, for it is impossible to think about something else rather than this. Indeed, my intention is to begin with the matter of the keeper, to inform that high keeps high. And there are high ones above them. This was one cause that brought me to begin from the keeper. And the second cause brought me to begin with summing the precept with the keeper, for it explicitly appeared in the words of our Rabbis of blessed memory: "And put him into the Garden of *Eden* to dress it and to keep it" (Genesis 2:15). For their matter includes the *Talmud* and the precepts. And it is known that the *Talmud* causes [someone] to do something and that doing something does not bring [someone] to the *Talmud*. Even though it was already said that the *Midrash*

is not the essence but the deed – and they revealed this in *Masechet Avot* (5:14) – about the four *Middot* (emotive attributes) they mentioned there: "Four *Middot* of those who go to the house of study: [Concerning one who] goes and does not do, the reward of going is in his hand; [concerning another who] does and does not go, the reward of doing is in his hand; [concerning one who] goes and does, he is 'a pious one' (*Chasid*); [concerning another who] neither goes nor does, he is a wicked".

If so, they inform us that the purpose is going and doing together for the complete ones. Likewise, the philosophers say that, were it not for the wisdom, we would not have needed wisdom. Any intellectual already knows that each deed has four causes for its existence, and they are the matter, the shape, the action, and the essence. And anyone who keeps the precept should exert himself in its four causes, if he wishes to be complete. Because I intended to write in this book the rule of the Priestly Blessing in its four causes, I began from the matter of the keeper of the precept. And I did this for the honor of the Lord – blessed be He – Who showed us with His true *Torah* the truth of the essence of this precept and its ways. I also intend to fulfill the wish of the nice and intellectual lad, Rabbi Shlomo Ha-Cohen, the son of Rabbi Moshe Ha-Cohen of blessed memory from the Galilee, which is from the Land of Beauty. For he besought me to write him a writing about the ways of the Priestly Blessing, so that he will know and recognize what he does while he blesses the people and not be as Korach and his congregation. But he will differ from the rest of the priests that bless with it the people and cannot distinguish between their right and left hands. Therefore, how can they distinguish between the blessing and its opposite while lifting up the hands that are called

the scale of merit and the scale of defect? [And this] even though it was said: "The blessing of a layman should not be considered simple in your eyes". And even though in the blessing there is: "The Lord bless you, and keep you" (Numbers 6:24). And it was said: "The Lord preserves the simple" (Psalm 116:6). And it was said: "The Lord preserves all them that love Him" (Psalm 145:20). And it is known that, if He preserves the simple, He surely preserves the sages. And it was said: "Whoever keeps his mouth and his tongue keeps his soul from troubles" (Proverbs 21:23).

Being this so, I will begin to discuss the interpretation of the matter of the Priestly Blessing according to my ability – with the help of God. I will say that the Lord – blessed be He – choose us from every people and thing to complete us with everything possible for man to complete from the ways of perfection. He – blessed be he – wished and His wisdom decreed, for it is His wish that blesses us with His unique Name. If so, the Lord showed us that the blessing depends on the unique Name, which is the Explicit Name. Therefore, He said: "On this wise you shall bless the children of Israel, saying to them" (Numbers 6:23). And it appears in a revealed *Kabbalah* [as]: "On this wise in the holy language; on this wise with the Explicit Name". The Rabbi, our Rabbi Moses [Maimonides], the son of Rabbi Mimon of blessed memory, who was from the light of the Diaspora, hinted at the matter of knowing the Lord and the matter of the Priestly Blessing in the writing of the Guide for the Perplexed (*More Nevuhim*), the Guide of Righteousness (*More Tzedek*), in its Part 1, in four chapters – which are Chapter 61, Chapter 62, Chapter 63, and Chapter 64. He recalled there what appeared in *Sifrei*, and there is no need to bring what the Rabbi already said in his book, for my intention is not to copy the words of the

books. But my intention in this writing is to reveal in it a few secrets of the *Torah* concerning the knowledge of the Lord. And it is impossible for me to reveal everything except only to a few people. It was already said in *Masechet Sotah*, Chapter 7, that the Priestly Blessing is said in the Holy Language, as it was said there. How is the Priestly Blessing [said]? In a country it is said as three blessings, and in the Temple as one blessing. In the Temple, the Name is said as it is written, and in the country through its appellations. In the country, the priests lift up their hands against their shoulders, and in the Temple upon their heads, except for the high priest who does not lift up his hands above the plate. Rabbi Yehuda says: "Even the high priest lifts up his hands above the plate". For it was said: "And Aaron lifted up his hands toward the people, and blessed them" (Leviticus 9:22). And these things were already made very clear in the *Talmud*. Indeed, we will first say what is the matter of the blessing, what is its shape, what is its action, and what is its purpose. And this is because this is the precept about which it was hinted: "In your mouth, and in your heart, that you may do it" (Deuteronomy 30:14) – i.e. the mouth in order to bless through it the people; the heart in order to think about the Lord from which the blessing comes to us; and the work in order to draw known shapes with the hands. Each of these three matters has four causes, as I will explain and say. For these three are a book, a story, and a storyteller – i.e. a written speech, an uttered speech, and a thought speech. The matter of the written speech is ink; the matter of the uttered speech is the language by which the speaker will speak; and the matter of the thought speech is the blood. Behold, the language here, which is the Holy Language, is the middle between the blood and the ink and decides between them. The matter of the entire body

is the blood; the matter of the *Nefesh* is the ink; and the matter of the intellect is the language, which is called the Holy Language. And the intellect decides between the body and the *Nefesh*. The senses are five, for they were born from the blood from which the entire body [exists] through the combination of the other elementary languages. But it is the essence of the body. The imaginations are five, for they were born from the blood and the ink according to the *Nefesh* with the combination of the body. Concerning the intellects, their secret is five against five – five on their right and five on their left. These judge for the scale of merit and go to the right; and those judge for the scale of defect and go to the left. One is unique and special, and it is the Holy Name deciding between them, to incline either toward here or there, according to the Judgment and the Compassion together. The shape of the written speech is the understanding of the language with which it was written; the shape of the uttered speech is the understanding of the language with which the speaker speaks; and the shape of the thought speech is the understanding of the intention through the thought.

The action for these matters is man in general, and the priest acts first in this matter according to the shape of the Wheel of Blessing for the people. The purpose is that all will receive the blessing from the Lord by His unique Name – blessed be He. Do not wonder why one matter has some matter, and another matter has another matter, until you reach the First Matter; and [do not wonder] that a shape has a certain shape, until [you reach] the First Shape; and [do not wonder that] the action has [a certain] action, until [you reach] the First Action; and [do not wonder that] the purpose has a [certain] purpose, until [you reach] the Last Purpose, which is the first of any purpose. For it was

already explained in the words of the sages that these four causes are revolving like this. Indeed, that which is appropriate of being discussed in this first gate is firstly the matter of the simplicity known from the way of the Priestly Blessing. After that, we will continue with a second way, which is more excellent than the first, for the second is for few. And after that, we will discuss the third way, which is more excellent than the second. We will divide these three ways into three general parts and recall them on each of the three verses according to that which is appropriate for them, until their intention is complete. The first will include any Isrealite, and the second will include the Levites, who are a few from Israel – i.e. their sages in general; and the third will include the Priests, which are a few from the Levites, and all the more so from Israel. The first will step in the ways of simplicity, and all that resembles it, is drawn after it, and cleaves to it; the second will step in the ways of wisdom, and all that resembles it, is drawn after it, and cleaves to it; the third will step in the ways of the prophetic *Kabbalah*, and all that resembles it, is drawn after it, and cleaves to it.

If so, we will first discuss the ways of simplicity in general as they were hinted by the Rabbi in the Book of Love at the end of *Halachot Tfilah* (Laws of Praying). And the Rabbi – of blessed memory – also said how the Priestly Blessing [is carried out] in the Temple. The priests go up to another stand after completing the constant work at dawn and lift up their hands above upon their heads. And their fingers are spread, except for the high priest that does not lift up his hands above the plate. One reads them word by word, as it is done in the borders, until they complete the three verses. The people do not answer “*Amen*” after each verse, for it is done in the Temple as one blessing. When it

is complete, the entire people answer: "Blessed be the Lord, the God of Israel, from eternity even to evermore". They say the Name as it is written, and it is the thing uttered from *Yud He Waw He* (יהוה). And this is the Explicit Name said everywhere. In the country, it is said through its appellation, and it is *Alef Dalet* (אל"ף) [Adonay, Lord], for the Name is recalled as it is written only in the Temple. When Shimon the righteous died, the priests ceased from blessing with the Explicit Name even in the Temple, so that the indecent would not know it. The first sages would teach this name to their disciples and their decent sons everywhere, but only once in seven years – all this for His great and dreadful Name. The Priestly Blessing is not said everywhere, but in the Holy Language, for it was said: "On this wise you shall bless the children of Israel" (Numbers 6:23) – on this wise standing. In this wise, you should bless with the hands lifted up; on this wise, you should bless with a loud voice; on this wise, you should bless with the Explicit Name. And this is that which takes place in the Temple, and this is that which the hearers of rumor learned from Moses our Rabbi, as we have said. These are the words of the Rabbi of blessed memory. We recalled only this from them, but he showed the entire way about the matter of this precept according to its simplicity.

After recalling his words according to the need in this writing, if you wish to know all the ways, consider the rest of his words in their place that are recalled on the matter in the Book of Love. Because he – of blessed memory – already recalled all the ways in their simplicities, I will discuss them according to the wisdom contained in them. And after that, we will discuss them according to the *Kabbalah* that I know. I will say that, according to wisdom,

it is appropriate to know that the Priestly Blessing with which some of the people is blessed for the entire people decrees that anyone blessed with the holy Name is the blessed one, as it was said: "The blessing of the Lord, it makes rich, and toil adds nothing thereto" (Proverbs 10:22). It is an order according to wisdom that there is something there that sometimes brings the blessing and sometimes prevents it. If the blessing finds, blesses appropriately in the appropriate time, the appropriate place, and with the appropriate power and the appropriate people, behold, the times will invert and will not prevent the good, [which is] always together with the blessing. According to the way of wisdom, we should inform that the wisdom decrees that, as a man keeps the Name of the Lord, so does the Lord keep man. Likewise, the Rabbi said in the Guide [for the Perplexed] that the intellect of all those who have intellect will be kept by Him. And this is the same as the opinion of the believers of the Lord and the believers of the keeping. Behold, the blessing and the keeping are the two heads of achievements, for the blessing is the increased good abundance, and the keeping is the consideration, so that neither the abounded blessing will lack nor will the eye of the abounding considerer be closed. Concerning the four remaining shapes of the blessings, we will recall two of them, which are the light of the face and the grace in Gate 2. And concerning the two that are the lifting up of the hands and the placement of peace, we will recall them in Gate 3 – with the help of God. Behold, the one who is drawn after wisdom should know that the abundance of the blessing is the addition of wisdom everyday. The physical is drawn after the spiritual, which brings to the greatness of wisdom. And its strength in the blessed heart – with a gathering that is greater than it according to the change of its kinds – is the excellent

keeping. For man is a body that has a *Nefesh*. And from the side of his *Nefesh*, he achieves the wisdoms; and from the side of his body, he exerts himself in considering them; and from the side of his intellect, he rejoices and delights in the achievement of the abundance. It will be inferred from this that perfection is [achieved] when the three matters are complete in him, and this is the way of wisdom.

Indeed, the way of *Kabbalah* is a way that is the combination of simplicity and wisdom, and it bears witness that both are the truth – and it is essential for this to be so. But there is an addition of ways in *Kabbalah* that are not revealed from the simplicity and were not prevented (it seems that it should be: Counted together) with wisdom. Indeed, they revolved on shapes that are separated from those two ways and very far from them in the essence of farness – i.e. far from the belief of the people of simplicity and the masters of wisdom – to be true. And they could not bear them in their intellect, because of their foolishness concerning the kabbalistic truths. Therefore, the kabbalist is allowed neither to reveal them nor to interpret them in his writings, but only to reveal a handbreadth and cover the others. When an appropriate man will exist, who is worthy to receive the oral revelation in the beginning of his *Kabbalah*, handbreadths should be revealed to him and a handbreadth should be covered. If he receives and truly desires to complete his beginning, the matters will be revealed to him based on his power to accept them. And they should not be hidden from him. For they are concealed and hidden in their nature, and covered in their truth. The purpose to which the ways of the *Kabbalah* will bring him is the acceptance of the intellectual, divine, and prophetic abundance from the Lord – blessed be He –

through the active intellect, the lowering of the blessing, and the keeping of the Name of the Lord over the detail and the generality. Therefore, I will show a little of this matter about the way of the beginnings and the close hints for the interpretation – with the help of God. I will say that the ways of simplicity are as the matter for the ways of wisdom, and the ways of wisdom are as the matter for the ways of *Kabbalah*. If so, behold, *Kabbalah* is the shape of shapes for any study that man cannot study. Nevertheless, these three ways can already be called *Kabbalah*, for the simplicity is also a *Kabbalah* that the studying one received from his Rabbi – and so is the wisdom. Indeed, the master of the simplicity will not completely understand the opinion of his Rabbi who taught him in the beginning of his study, despite that he received from him everything that he told him about it. After that, he goes up a rung, for he ties the matters of simplicity little by little. And if he has a question about them, he returns to his Rabbi, and he answers him; or he awakens to it from himself and understands a thing from the midst of another; or the consideration, the friends, or the disciples awaken him according to the way of negotiating the matters, until all or most are settled for him. Likewise, the man who wishes to step with books in the way of wisdom should receive from his Rabbi anything that he will deliver him in the beginning and not ask to understand him completely in the beginning of a thought. For the movement, the wisdom, and the journey from the simplicity to the wisdom is much harder than the journey from foolishness to the knowledge of simplicity – and all the more from the wisdom to the achievement of *Kabbalah*, which is a much harder. And only very few gain the *Kabbalah*.

The sages resemble the Levites in our nation, and the people of simplicity resemble the Israelites that included twelve complete tribes. And the Levite was a tribe that was unique for the worship of the Lord, for the Lord is its inheritance, and it has neither tribe nor inheritance in Israel. And it is a part of the thirteen [tribes]. Indeed, the people of *Kabbalah* resemble the Priests, who are another part of the Levites, but more unique than them. The Priest includes three virtues, such as the intellect, which is Cohen, Levite, and Israelite. And the intellect is an intellect, a teaching, and learning. The Levite includes two virtues, such as the teaching, for he is Levite and Israelite, but not a Cohen. And the teaching is a teaching and learning, but not an intellect. The Israelite includes one virtue, such as the learning, which is Israelite, but neither a Levite nor a Cohen. And the learning is learning, but neither a teaching nor an intellect. Likewise, the kabbalist resembles the Cohen, the Levite, and the Israelite, and he resembles the intellect, the teaching, and the learning. The sage resembles the Levite and the Israelite, and he resembles the teaching and the learning. The master of simplicity resembles the Israelite and the learning. And therefore, it was said in this secret that this blessing is that which is delivered to the Priests – i.e. a threefold blessing, which is also a unique blessing, as it was said. In the Temple, it is one blessing, and in the country it is three blessings. It is a blessing learned from the side of the two having faces, and the former has no face. The first resembles the Cohen, the second the Levite, and the third the Israelite. It is likewise for the Temple, the country, and abroad. Moreover, the wise *Nefesh* resembles the Cohen, the living the Levite, and the vegetative the Israelite. It is likewise for the understanding, the knowledge, and the wisdom, for the wisdom resembles the Cohen, the understanding resembles

the Levite, and the knowledge [resembles] the Israelite. It is likewise for the brain, the heart, and the liver, for the brain resembles the Cohen, the heart the Levite, and the liver the Israelite. Likewise is the generality of man: The human intellect resembles the Cohen, the *Nefesh* the Levite, and the body the Israelite. Likewise is the generality of the world: The intellectual world resembles the Cohen, that of the wheel resembles the Levite, and the lower one resembles the Israelite. It is likewise for the Sun, the Moon, and the stars. The sun resembles the Cohen, the Moon the Levite, and the stars the Israelite. It is likewise for the *Torah*, the Prophets, and the Writings. The *Torah* resembles the Cohen, the Prophets the Levites, and the Writings the Israelites. This was already recalled in *Sefer Tanhuma* about the interpretation of "In the third month" (Exodus 19:1), by saying there: "Blessed is the Place that gave a threefold, etc.". And behold, these matters are the combination of the simplicity with the wisdom, but the unique ones according to *Kabbalah* are these and those that resemble them from their kind: *ANQThM PSThM PPSYMDYWNSYM* (אנקתם פסתם פספסים דיונסים).

Concerning these four Names, one has five letters, the second has four letters, the third has six letters, and the fourth has seven letters. And the sign of the four of them is *HDWZ* (הדו"ז).

From here, I will begin to awaken you to an essential thing, and it is appropriate to reveal to you its secrecy, secret, foundation, and depth as it is without concealing and hiding it at all. It is that the matter of *Kabbalah* will appear completely without truths in its ways for the one hearing it in the beginning of his thought, but as the essence of lie and falsehood. And they are vanities, quacks, and empty words, and each intellectual that is wise,

understanding, and complete should laugh at them and mock them on each side and corner. And they are appropriate only for fools who fall for the deceptions and the frauds. How could men of knowledge be deceived by this? For they consider matters and try every speech. Behold, the sages of *Kabbalah* will think to show that there is benefit in recalling the Names. They will believe it as physical, some as spiritual, and some as physical and spiritual. Indeed, the one making these arguments will think that he and those who resemble him will not believe him that there is a benefit in recalling them. Or they will show them more than what they should show about that which they rely upon in any language. It [the Explicit Name] is equal for them to any name said in the other languages according to their statement, even if you say that these names show us wisdoms in the Holy Language that are similar to them or more – for all the languages are in agreement. They will bring many arguments about *Kabbalah* to deny that which is true for us, for it is the essence of truth [explained] through complete tokens. For there are no other tokens that are more complete than these after them. They are the ones by which we claim that by knowing the Names, recalling them, and writing them appropriately – as the sentence delivered [to them] under their power [to understand it] – brings the whole kabbalist that receives their powers to the achievement of the active intellect, which is the truth of prophecy. The matter about it is the speech [coming] from the Holy Spirit and its abundance upon the spirit of man that ascends above. This is the spiritual benefit for which we believe in the matter of the Names, and it is the purpose of the human achievements in their combination with the divine [achievements]. And this is the true blessing called the Priestly Blessing. From it, the physical, particular, and

general achievement comes to the details and the kinds through the divine *Middot* that lead the human [achievement]. Indeed, the first [achievement] of *Kabbalah* is writing; the second is uttering; and the third is thought. And they are a book, a storyteller, and a story, [such as they are] recalled in the Book of Formation (*Sefer Yetzirah*).

But this way is equal in the three of them, and in its beginning it is the combination of letters and the knowledge that they include seventy languages in *Gematria* and in the matter. The first way for man to be proficient in knowing the [kabbalistic] combination is writing, for it is the first rung of *Kabbalah*, and the one receiving this should also know that there are many ways. From there, he should be shifted to the second rung and exert himself in it, until he will be proficient in it in uttering – i.e. orally – as he is proficient in writing. He should speak the combination with his mouth and tongue in the Holy Language and any language that comes [at hand]. And he should bring back all the letters [in foreign languages] with which he speaks to their makers, which are our holy letters [the Hebrew letters]. And he should straighten himself with them [the holy letters], for they are the first root of any writing and language. From there, he should be shifted to the third rung and deal with it, until he will be proficient in it in the thought as he is proficient in the writing and orally. And he should always think about the combination in his heart, and it should never turn away from his heart. With this, the matter of the man who is worthy of being complete will be completed. If so, by seeing me or another man like me taking pride of *Kabbalah* and speaking about it as it is appropriate, even if the matters are very strange for you, do not judge your judges and sentence your arbiters, but

receive what you hear from the mouth of your teachers. Even if they tell you that the right is the left and the left is the right – which will never be said – it is possible for you to think that they have told you the truth, for this is why this way is called *Kabbalah*. Would it be good in your eyes if you taught the letters to a little boy who would tell you that you give him falsehood, or tells you, “Tell me the essence of the benefit of this”? If so, when you see me saying many straight, inverted, and combined things, do not blame me, but receive my words. And perhaps, after that you will completely understand them like me.

After informing you about that to which I wish to awaken you, I will return to say that this Name, which was written by our sages of blessed memory and delivered to us through *Kabbalah* with the rest of the known Names, is all in the shape of the achievement and the superior keeping. Therefore, I say that this Name decrees the separations between us and the Lord, and it decrees those that combine us and the Lord. The separators are the potentials for everything that has matter, either superior or inferior. And the combiners are the spirits that have no matter at all. Because the Lord has no matter at all and we have a lower matter, and He – blessed be He – abounds us with His light and kindness, and blesses us with His blessing, we were ordered to bless with His Name, so that we will be blessed by it. Because the blessing came to us through means, some of which are bodies or potentials in the bodies, while others are spirits without bodies, we were ordered that the priests should bless us by including everything. You should understand from this matter what our Rabbis of blessed memory recalled, by saying: “Any priest who does not bless is not blessed, and any priest that blesses is blessed”. For it was said: “And I will bless them

that bless you” (Genesis 12:3). Behold, this Name stems from the Priestly Blessings – i.e. it shows the combinations of knowledge from the side of the combination of the circle. Therefore, their matter will be known from the midst of many ways. They are the roots to any knowledge that can be known. If so, the combined secret of *ANQThM* (אנקתם) is *MThQNA* (מתקנא); the combined secret of *PSThM* (פסתם) is *SM PTh* (סם פת); the combined secret of *PSPSYM* (פספסים) is *PS PSYM* (פס פסים); and the combined secret of *DYWNSYM* (דיונסים = 180) is [=] ‘the sign of ink’ (סימן דינו) and [=] ‘the sign of his hand’ (סימן ידיו). This will be made clear from the matter of “The palm of the hand that wrote” (Daniel 5:5); [from] “*Mene Mene, Tekel Upharshin*” (Daniel 5:25); and from the measure of the hand (i.e. “A tribute of a freewill offering of your hand” [Deuteronomy 16:10]); from “A rich cornfield” (Psalm 72:16); and from many others alike.

Indeed, the way of their numbers is a deep and wide way: “The measure thereof is longer than the earth, and broader than the sea” (Job 11:9). Now, I will begin it and greatly reveal its secret. The number of *ANQThM* (אנקתם = 591) is [=] ‘season’ (תקופה), [=] ‘a matter without shape’ (צור צורה) ‘creating shape’ (חמור בלי צורה) in the midst of another shape [=] ‘from the light of his garment’ (העתיקו) [=] ‘copying’ (מאור לבוש), [=] ‘the face of the deep’ (פני תהום), [=] ‘the existence of the *Nefesh*’ (קירם הנפש); [=] ‘the face of man is from his blood’ (דמו מפרצו אדם), [=] ‘his blood is from the face of man’ (דמו מתמונה), [=] ‘the likeness of the mass’ (דמור תהמון); [=] ‘his blood is from his head’ (דמו מראשו), [=] ‘his head is from blood’ (דמו מראשו)

[=] 'ordering a Name' (מור"ה ש"ם), [=] 'the burning' (השורף), [=] 'and the Seraph' (והשרף), [=] 'and the he-goat' (והשעיר), the [=] 'ministering angel' (ש"ר מלאך), the [=] 'head of a king' (ראש מלך) – [=] 'all of Israel' (כ"ל ישראל); [=] 'the intellect acts upon man' (השכל פועל האדם), [=] 'man acts upon the intellect' (האדם פועל השכל); [=] 'man sees and is not seen' (האדם רואה ואינו נראה); [=] 'the man is light and darkness' (האדם אור וחושך); [=] 'the world has ended' (ת"ם), [=] 'the end has ended' (סוף התל"י), [=] 'the end of the *Teli* [fulcrum]' (הסוף), [=] 'the end of the sorcerer' (סוף המכשף), [=] 'the sorcerer of the world' (מכשף העולם), [=] 'the end of front and back' (קץ פנים ואחור), [=] 'the inner spirit of the Wheels' (רוח אופנים פנימי). *ANQTh"m* (אנקת"ם) = 591 [=] 'doubled' (הנכפלות); *PSTh"m* (פסת"ם = 580) [=] 'doubled' (נכפלות); *PSPSY"m* (פספסי"ם = 330) doubled; *DYWSY"m* (דיונסי"ם = 180) is about the [=] 'multiplications' (כפלי"ם), 'the doubled' (הנכפלות) = 591; [=] 'the two are doubled' (השניים כפולים), 'doubled' (נכפלות = 580); [=] 'the two are doubled' (שניים כפולים), 'doubled' (נכפולים = 230) [in] [=] 'each side' (כ"ל פנים); the 'multiplications' (כפלי"ם) are the [=] 'side' (פנים); 'each' (כ"ל = 50) is [=] *Kaf"he Kaf"he* (כ"ה פנים כ"ה), '*Kaf"he* sides, *Kaf"he* sides' (נהפכים נהפכים) = 410 [=] 'turned, turned' (כ"ל הפכים) = 205 are 'the doubled' (לנהפכות) = 591 [=] 'to the turned' (כ"ה הנהפכות). A turned one is multiplied in it by the way of the secret of the flaming sword, which turned every way, and by the way of "But the Lord your God turned the curse into a blessing unto

you, because the Lord your God loved you" (Deuteronomy 23:5). The inversion of the *Middot* is a thing that confirms the way of our salvation, and their standing in their first opposite is the cause of the curse and the testament that clarifies this secret. It is revealed from that which was said about the matter of the Priestly Blessing that that the priests turn their faces again toward the crowd to bless it. When they turn their faces away from the crowd after the blessing, they always turn it to the right side. And likewise, any turns a man takes should be done only to the right side. Our sages of blessed memory already said that, when Israel carries out the will of the Lord – blessed be He – the left turns into right. And they said that there is no left above. These go to the right to merit, and those go to the left to defect. This is from the matter of the saying: "When he held up his right hand and his left hand" (Daniel 12:7); and after that, [we find] "And swore" (ibid.). You should understand [from here] the secret of holding up the palms with the ten fingers of the hands, which are five against five. The secret of the priests is the five holy Names. *He* (5) times *He* (5) equals *Kaf"he* (25); *He* (5) times *Kaf"he* (25) equals to 'priests' (כהני"ם = 125). Behold, *He* determines the simple length of a line, and *Kaf"he* determines the equal length and breadth. Therefore, it was said: "On this wise (כ"ה תברכו) = 653" (Numbers 6:23) – [=] *Kaf"he* blessings' (כ"ה ברכות), twenty-five letters whose secret is *YH"Y* (יה"י, let there be = 25), with which the light was created. 'Let there be light, and there was light' (יה"י אור = 469), for the secret is explicated as [=] '*Kaf"he* is light and *Kaf"he* is light' (כ"ה אור וכ"ה אור).

And it will be interpreted from them that [=] 'he is his spirit and his spirit is him' (הוא רוחו ורוחו הוא); [=] 'A"Y will order, A"Y will order' (א"י יורה וא"י יורה);

[=] 'she is glory, glory is she' (היא גבורה וגבורה היא);
 [=] 'the blessing and the blessing' (הברכה והברכה), are
 [=] 'a combination and a combination' (הרכבה והרכבה),
 [=] 'the blessing and the combination' (הברכה והרכבה),
 [=] the combination and the blessing' (הרכבה והברכה). "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Psalm 33:6). 'By the word of the Lord' (בדבר יהוה = 234) is *He"Dalet* (ה'ד = 9) Names; 'By the breath of His mouth' (ברוח פיו = 312) is *Yud"Bet* (יב = 12) Names. Behold, the entire world is sealed by them, by the power of *YH"V* (יה"ו = 21), whose foundation – based on its square – equals to 'truth' (אמת = 441): "But the Lord God is the true God" (Jeremiah 10:10). And *WHY"V* (והיה"ו) God is the true God, and *Y"V YHW"V* is filled with truth. And the *Nefesh* is complete, and its Name is a sheaf. Being this is so, the first Name between the keeping and the blessing did not require the word 'face' (פנים). But when it is between the others, it requires 'face' after it. When the priest used to lift up his hands with the order of the ten *Middot* in the likeness of the ten *Sefirot* – five from here and five from there – and bless three blessings, he completed the thirteen *Middot*. The recalling of the Names is according to the way of *Yud"Bet* (יב); and according to the way of *Waw"Yud* (וי); and according to the way of *Yud"Alef* (יא); and according to the way of *Waw"Yud* (וי); and according to the way of *Yud"Shin* (יש); and according to the way of *Waw"Yud* (וי). '*Yud"Bet* *Yud"Alef* *Yud"Shin*' (יב יא יש) are for *Y"V*; '*Waw"Yud* *Waw"Yud* *Waw"Yud*' (וי וי וי) are for *W"V*. The sign is: "For by the fire will the Lord plead, etc." (Isaiah 66:16). And its end is: "And the slain of the Lord shall be many" (*ibid*) 'Many' (רבים = 208) is eight Names: 'the slain'

(78 = *YHW"V*) is three Names; '*YHW"V*' is one Name – here are twelve names. The sign of 'By the fire' (באש = 303) is [=] 'the compassion' (הרחמים), [=] 'the matters' (בצורה) [=] 'in the shape' (החמרים). This is the place of justice: "In the place of justice, that wickedness was there, and in the place of righteousness, 'that wickedness was there' (שם העשרה = 920)" (Ecclesiastes 3:16). Therefore, [=] 'there are the ten' (שם העשרה). *Bet* is "In the beginning (בראשית, *Bereshit*)" (Genesis 1:1), hinting at the renewal of the world. *Alef* is 'I am' (אנכי, *Anoki*), hinting at the existence of the Lord. *Shin* is "Hear (שמע, *Shm'a*)" (Deuteronomy 6:4), hinting at the uniqueness of the Lord. Therefore, we should know the Name of the unique and threefold Name. And one of them is as three, and the three of them are as one. The first, the second, and the third are equal and hint at the three first equal beings. Indeed, they hint in the Wheel at the three shapes of time, thus: *YHW"V* *YHW"V* *YHW"V* (יה"ו יה"ו יה"ו). These three Names are unique. They are 'three mothers' (שלש אמות = 1077), which are in *Gematria*, 'Holy, Holy, Holy' (קדוש קדוש קדוש) – a threefold holiness and a threefold blessing, all being equal. Their heads are [=] 'three hundred' (שלש מאות), which are [=] 'three mothers' (שלש אמות) combined – [=] 'a threefold sign' (אות משלש), [=] '*Alef"Vaw* tripled' (א"ו משתלש), equaling *YH"V* (יה"ו). Behold, this is [=] 'three mothers' (שלש אמות) [=] 'for six hundred' (לשש מאות); [=] 'a sign for the Sun' (אות לשמש); [=] 'the perfection of the shape' (שלמות צורה), [=] 'the shape of the perfect' (השם לצורות), [=] 'the Name for the shapes' (הצורות לשם), [=] 'a

complete *Shabbat* (שב"ת שלמ"ה); [=] 'the circumcision is complete' (ברי"ת המיל"ה שלמ"ה), 'the covenant of the mouth is complete' (ברי"ת הפ"ה שלמ"ה); the circumcision is from the foreskin, [=] 'the uncovering is for the circumcision' (פריע"ה לברי"ת מיל"ה), [=] 'the completion of the rock' (תשלום הצר"ר), [=] 'the completion of the shape' (תשלום צור"ה), [=] 'the completion of fire' (תשלום א"ש). Many are such as these, and one should research them and suckle their nipples, until a juice called *Pozza* (פוצה, from Italian, puddle) comes out of them. And its secret is *MTzPTz* (מצפ"צ = 300), which is [=] 'the spirit of God' (רו"ח אלהי"ם) according to the way of exchanging *YHW"H* (יהו"ה). Set it as tripled – *MTzPTz MTzPTz MTzPTz* (מצפ"צ מצפ"צ מצפ"צ = 900). Thus, the three of them are the Name of *YHYH WHWH WHYH* (יהי"ה והי"ה והי"ה, will be, and is, and was). Behold, 'future, present, past' (ע'תיד ע'ומד ע'בר) 'give thanks' (הוד"ו) in the midst of the Name with the midst of 'holy' (קדו"ש); 'hardening' (יקש"ה) is around. The secret of 'holy' (קדו"ש = 410) is [=] 'an abode' (משכ"ן) that is [=] 'lower' (שפ"ל) and 'blessed' (י"ת). Sumthem with *Kaf"Waw* (26) and they will be 'his *Nefesh*' (נפש"ו = 436), [=] 'my midst' (תוכ"י), [=] 'a column and a column' (טו"ר). And this is *ShOTN"Z* (שעטנ"ז), and you will have [=] 'as a thought' (כהרהו"ר), [=] 'and shapeless and void' (ותה"ו ובה"ו) are witnesses. When you take 'holy' (קדו"ש = 310) and exchange it in *ATh-BSh*, you will have *DQP"B* (דקפ"ב = 186), and its number is *Kuf* (קו"ף). And its secret is [=] 'place' (מקו"ם). It [=] 'acts' (פוע"ל) [=] 'from before Him' (מפני"ו): "Let all the earth keep silence before Him" (Habakkuk 2:20). It is [=] 'on the Throne' (ע"ל), and the Unique Name stems from the square. The

three of them are *Kuf Kuf Kuf* (קו"ף קו"ף קו"ף = 558), and the concealed is 'God' (אלהי"ם = 86). And that which is hinted is: "My defense is of God" (Psalm 7:10). The entire [=] 'God' (אלהי"ם) is the secret of [=] 'a complete *Y"H* (יה"ה מל"א) – [=] *PWQ* (פוי"ק), *ChZ"Y* (חז"י). And they are together 'the Almighty is the brain' (שד"י מ"ח = 362), 'Messiah' (משי"ח = 358), *ThQN"Ch* (תקנ"ח = 558), the [=] 'females' (נקבו"ת), the [=] 'leader of the *Middot* (מנהי"ג מדו"ת), the [=] 'leader of the likeness' (מנהי"ג דמו"ת) – and so are many.

Now I will discuss the verse itself in general and in particular: "The Lord bless you, and keep you" (Numbers 6:24). The priest blesses Israel with the Unique Name. Behold, in the midst of the three words we find 'the minister of the *Cherubim*' (ש"ר הכרובי"ם = 783), who is [=] 'the minister of the blessed' (ש"ר הברוכי"ם) [=] 'and the minister of the knees' (ש"ר הברכי"ם). And behold, he is [=] 'Berchayahu Shomer' (ברכי"הו שמ"ר). The head with the end is *YY"W KK"H* (י"ו ככ"ה = 71), [=] 'יהו"ה יו"ד ה"א וא"ו ה"א' (*YHWH, Yud He Waw He*). Behold, this is 'man' (אדם = 41). When you calculate *Mem* (מ" = 40) with the number of *Taw"Resh* (ת"ר = 600), they will be six – fire, wind, and water. If you calculate *Waw* (6) thousand with the number *ThShR"Q* (תשר"ק = 1000) and return them to the units, all will return to be a *He* (5). When you square it, it will be *YHW"H* (26), and the head will be equal to the end. Behold, the number of the midst together is 'the keepers of the Tree of Life' (שמר"י ע"ץ החי"ם = 783), for 'the Tree of Life is the *Cherub*' (שמר"י ע"ץ החי"ם ה"א הכרו"ב = 478). And its secret is flesh and blood. The nature inverts, and all keep the blessing. Know that the blessing is an abundance

coming from the Lord, and it is the first *Middah*. And therefore, it was said that the world was created with *Bet* *Yud* (ב"י = 12), and it is the secret of "In the beginning (בראשית = 913)" (Genesis 1:1), [=] 'the house of the head' (בית ראש); [=] 'Bet is the beginning' (בשארית) [=] 'with the remainder' (ב' ראשית); God created *AHW* *H* (אהו"ה); with the head have I created a complete *Y* *H*, *AHW* *H*, in the beginning, the complete *Y* *H* created the heaven and the earth. The secret of 'God created' (ברא אלהים = 289) is the [=] 'full moon' (יר"ח), for the secret of the *Nefesh* (נפש = 430) is [=] 'shapeless and void' (תהו ובהו). And this is [=] 'the light of the moon' (אור היר"ח), [=] 'the sign of the living' (אור"ת החי) – the sign of the living *Nefesh*. So is the secret: In the beginning God created the heaven 'and the earth' (וא"ת הארץ = 703), [=] 'the sign of the earth' (פ"ר התאו"ה), [=] 'the division of lust' (פ"ר התאו"ה), [=] 'will order the moon' (תור"ה הלבנה), [=] 'for the children of the *Torah*' (לבנ"י תור"ה) are in *ATh*-*BSh* *PTh* *A* *TzThG* *H* *ThThQO* *T* (פת"א צתג"ה תתקע"ט = 1958) – with a *Bet* [perhaps a *Kaf*]. All will be equal, and it will be three times *TTz* *Tz* (טצ"ץ = 999). If so, the blessing preceded all the *Middot*, for it is the nobility of the superior and the sublime abundance. And the keeping with the blessing is the completion of the blessing. Indeed, you need to awaken to [the fact that] the blessing is said in the singular number instead of the plural, and that it is about the self, for it is said 'will bless you', and not 'bless your possession', or 'that your children be multiplied', or whatever is similar to that which goes outside the blessed thing. But everything is about him, and truly everything is drawn after the self. The truth of the blessing, if so, is the

increase of the prophetic and divine abundance, and all the other abundances cleave after it.

Know that the number of all the letters is in the three verses [containing] *Y* *H* *HY* *H* *YH* *Y*, and all is equal to *Y* *H* *Y* *H* *Y* *H* (יה"ה = 45). And the number of the words is *Gimel* *He* *Zain* (ג'ה"ז = 15), and al is [=] *Y* *H* (יה). If so, behold, the secret of "You shall say 'unto them' (מאור"ר = 75)" (Numbers 6:23) is completed, and its secret is [=] 'a priest' (כה"ן), 'a luminary of the night' (מאור"ר), [=] 'a luminary of the Jews' (מאור"ר יהודים), [=] 'a luminary of the night' (ליל"ה), [=] 'a luminary of the Jews' (מאור"ר יהודים). It will be for you; the light of the blessing is for you – [=] 'a blessing for the Lord' (ברכ"ה לאדנ"י). Behold, five Names come from *Y* *H*. And behold, there are three *Sefirot* – the first with the last. And in the midst of the middle one, there is a *He* – *He* (5) *Sefirot*. It ascends from this to the other with words and letters – *H* *B* *H* *B* (ה"ב ה"ב). The number sixty is *Kaf* *He* (כ"ה = 25) Names, and the number fifteen will determine that the Name is the Minister of Wisdom, for the *Golem* (הגל"ם, raw matter = 78) [=] 'reveals' (מגל"ה) [=] 'the wisdom' (החכמ"ה). For their secret is [=] 'the power of man' (ע"ח האדם) – [=] *Ayin* *Chet* (ע"ח) including three Names. Behold, this secret is the nature of ten, five, six, and five. Their midst is 'keeper, minister, Sun' (שמ"ר ש"ר שמ"ש); their beginning and end are 'a spell' (כש"ף = 406) such as the [=] *Taw* (ת"ו). 'And there, the kingdom of man' (וש"ם מלכות אדם) = 887 is [=] 'the origin of the kingdom of man' (מקור מלכות אדם); 'his root is using' (שרש"ו משתמ"ש = 1886), [=] 'the root of the Name of the Names' (שר"ש ש"ם שמות); [=] 'the root of the Names of the Name' (שר"ש שמות ש"ם) and their general number is *AThThP* *W* (אתתפ"ו = 886). Sum them up with *Kaf* *Waw* (26) and you have [=] 'in the

beginning' (בראשית). Its secret is [=] 'the letters of the mouth' (אותיות הפה). Ten is one Name; six is one Name – here you have *Yud" Waw* (יו" = 16), which are 'the root of the hour' (שרש השעה = 1180). *H" H* (ה"ה = 10) is 'pair' (זוג = 16), which is [=] 'high' (גבוה). Behold, the entire secret is revealed according to the knowledge of the Name by lifting up of the palms with ten fingers – five against five, and five against five. The secret of 'this' (ז"ה = 12) is the change of zodiacal signs – *Zain* (7) from here and *He* (5) from there. Furthermore, *Alef* is in fire, for an inverted movement. And it is the tail of the movement of 'something' (י"ש) – *He* (5) zodiacal signs from here and *Waw* (6) zodiacal signs from there. *Alef* is the head that smites, and the tail smites the Temple, as it was written, and the country, as it was called. 'Five and five' – one uses the others that are there. One Name is *ShN" G ShN" G* (שנ"ג שנ"ג = 706). *He* is unique and explicated. Behold, the priest is 'explicated, explicated' (עשרה ששה = 1252), 'ten, six' (עשרה ששה = 1180); he is [=] 'the Minister of the Hour, *Shin*' (ש"ר = 1180); 'five, five' (חמשה חמשה = 706) is [=] 'YH" W, the Minister of the Interior' (יה"ו ש"ר הפנינים). Behold, [=] '*Waw" He* are the ministers of the Interior' (ו"ה = 1180); [=] '*YHW" H* is three' (יהו"ה שלשה = 1180). Behold, I have revealed to you a few revolutions in which I have revealed a few interpreted things. And at some of them, I have hinted with hints that are close to the interpretation, and some with closed hints according to the need and according to that which is appropriate for each matter, until this writing will reveal and conceal, and conceal and reveal – in order not to contest the opinion of the mass and their believes completely, and in order to remove the intellectual who chooses *Kabbalah* from the

obstacle of the intellectual hinted above. Now that I have completed the first gate about the matter of the first verse, I will return to discuss the matter of the second verse in the second gate, and set your mind to understand it – with the help of the Lord.

Gate 2: “The Lord make His face to shine upon you, and be gracious unto you” (Numbers 6:25)

It was written: “For with You is the fountain of life, in Your light do we see light” (Psalm 36:10). It is known and clear to any complete kabbalist that the perfect *Torah* began to reveal this eminent secret from the matter of the light in the third verse of Genesis. It said after the Creation of the heaven and the earth, and after the recalling of the elements: “And God said: ‘Let there be light’. And there was light” (Genesis 1:3). Even though it was said in the beginning of the saying, it is not a clearly recalled saying, until the light is recalled. Indeed, the secret of ‘And [God] said’ (וַיֹּאמֶר = 256) is [=] *Urim* (אורי"ם), and its matter is *Urim* and *Tummim*. Why were they called *Urim*? Because they illuminate their words. The light that was created on the first day was seen by man from the end of the world and until its [other] end, and the Lord – blessed be He – saw that the wicked are unworthy of using it. [So] He returned and concealed it for the righteous that are destined to come. This is the light of the *Torah*, for the entire world is recognized through it by the one who was pardoned [given] a little knowledge by the Lord and whose heart's eyes were illuminated with His light. They are the luminaries that were created on the first day. And such are the luminaries created on the fourth day, for the secret of first and fourth is a clear thing. For they are *Alef"Dalet* (א'ד', vapor). And, behold, this is half the Name. And when it is complete, [they are] *Alef"Dalet* (אל"ף דל"ת = 545), and their secret is [=] ‘a thousand powers’ (אל"ף רוח"ה). The matter of the saying: “The Lord make His face

shine upon you” (Numbers 6:25), shows that His face has light. And through it, each complete [man] sees that which he sees. And He is the beginning of the light, for the Sun receives light from Him in the likeness of how the Moon receives light from the sunlight. All this is a metaphor from light to light, for the bright inner light that shines is something without body. And because of this, it was mentioned that it is concealed for the righteous. Because the righteous see it with many faces, that light itself was called ‘face’. Its close cause is the abundance from the abundance of the Lord – blessed be He – and it was called the Minister of the Interior. And His face is hinted in the secret of the holy living beings. They are four faces for they are for each of the living beings. If so, behold, they are *Yud"Waw* (י"ו = 20). And so is the matter – the secret of *Yud"Waw*. Four times is *Samek"Dalet* (ס"ד = 64). And behold, the *Waw* in the midst is a sign for the six wings – six edges. The spirit of the priest that blesses needs to be uncovered in thought in the entire existence [and extended] to His six edges [the four directions, above, and below], until all the spirits and all the powers are gathered in the moment of the blessing. And their general power that leads the existence should dwell over Israel, until their hearts will illuminate and they will receive a general grace from the Lord. And that divine and general grace will spread over each one of Israel, and they will receive the blessing from the Lord – blessed be He – upon three shapes, which are six. They are the blessing and the keeping of the Name with it, the illumination from the face and the grace from the Lord, and the carrying of face and the setting of the peace from the Lord to us, for that is the essence of everything.

After informing you about this, I shall go back and inform you that this matter, which is called a threefold blessing and appears in the recalling of three Names together, is a matter whose truth should be considered by every complete kabbalist and intellectual, until it will be made clear to him that the matter of this wonderful blessing is to include the three perfections of man. They are the perfection of the body, the perfection of the *Nefesh*, and the perfection of the intellect. Indeed, the completion of the wealth does not come with an individual thing, even though it is that about which all the people were stroke with blindness, thinking that the truth of the three blessings is in it in general – and it is not so. The proof is the saying, “So shall they put My Name upon the children of Israel, and I will bless them” (Numbers 6:27). And it was not said, “I will bless their possession”. Indeed, any sage knows that the blessing of the possession by the Lord is also about known shapes – some in the way of a general starlike keeping, some particular, some by the way of a complete accident, some by the way of a partnership with one another, and some in the way of the divine keeping that compels all the divine powers, the stars, and the zodiacal signs. Their judgment cancels with its increased strength, and their ordinance compares with its increased power. These ways have many other ways that will be shared with them, until this will yield wonderful calculations. Indeed, the intention concerning this blessing is not according to the wealth, but first according to the completion of the intellect. For the matter of the completion of the *Nefesh* will be drawn after it – and the completion of the body [still] after it. The loyal proof is the whole book of Job. In it, the matter is interpreted according to the order and according to the change of opinions. Changing things were said in it: The secrets of the *Torah*, the secrets of existence, and the

truth of the essence of the precepts and the ordinances of reward and punishment were revealed to him and explicated in the truth of their essence, the entire belief of prophecy, and its matters. Likewise, the judgment decrees that all this had to appear in the book of Job because of that which was already known from the saying of the complete sages, who received from the secrets of the *Torah* – of blessed memory. And they said that Moses wrote his book and the book of Job. Who is greater than Moses our Rabbi – of blessed memory – who is worthy to show us what the Lord showed him from all the truths? It is known that he – of blessed memory – was called a father in the *Torah*, a father in wisdom, and a father in prophecy. Behold, the three of them are in the *Torah* and in the book of Job – i.e. in the *Torah* there is wisdom; there is *Torah* and there is prophecy. And likewise, in Job there is *Torah*, there is wisdom, and there is prophecy. This is to say that from the two recalled books the intellectual will know the essence of the *Torah*, the essence of wisdom, and the essence of prophecy. And the sign of these three things is ‘afraid’ (נח"ת = 458), and their hint is: “And was afraid before My Name” (Malachi 2:5) – or you might say [=] ‘a bridegroom’ (חת"ן). The complete *Nefesh* in them is the ‘bride’ (כל"ה = 55) in which everything is. And each of her body ‘parts’ (נת"ח = 458) are completed in them.

The one who knows the secret of all the precepts knows that the generality that includes their number is ‘the matter of *Shin"Samek*’ (חמ"ר הש"ס = 613), and it is [=] ‘*RM"Ch* with *ShS"H*’ (רמ"ח שס"ה). Because the two matters together include the year and the *Nefesh*, the world is left to include the matter of the intellect, which is the truth of the World to Come. The year according to the days of the Sun is *ShS"H* (שס"ה = 365), and it is called [=]

'Satan' (שט"ן). The *Nefesh*, according to the organs of man, has *RM"Ch* (רמ"ח = 248) organs, and it is called [=] 'mustard' (וחרד"ל), for it is [=] 'a spirit in the heart' (רו"ח), which is as a middle point for its circle from which all the lines stem. Likewise, all the powers of the vessels of the organs stem from the *Nefesh*. Because I am destined to combine two precepts with this precept, which is the Priestly Blessing – and they are the precept of the fringe and the precept of the phylacteries – in the end of this writing, now that I have completed my words concerning this precept, I wish to recall in this second verse an including matter, which is eminent with [its] *Middot*. And it is that from which the secrets of all the precepts will be understood. I will say that the man who names the kind with the generality of the keeping that first includes himself is natural – i.e. in this kind, the details are ready to receive the potential of the intellectual keeping in nature. This preparation in the kind in general is divided into many levels. It is known that this keeping that includes all the kinds cannot bring out the entire kind from potential into action, up to the point that no man from the kind will be left as a non-intellectual. But with him including the entire kind, the details of the kind take existence and lose it. And those who pass away from among them have no existence. Concerning those who exist now, at any time that one considers and grows wise in them, there is no doubt that the particular keeping over each one of them from the generality of those who pass away, exist, and are destined to exist is in necessity particular for those who receive it, after it is general. And it is general for the entire kind after it is particular for each of the humankind's details [from each single man] from among the intellectuals who are prepared with the power of the keeping. After the matter of this keeping is such, the particular man that exists in each

generation and wishes to bring his potential out into the intellectual action should prepare himself according to the natural preparation, which is in him with a secondary preparation. And after the second one, [he should do this] with many other preparations, until the divine and unique keeping that does not come to man through the stars will cleave to him. Indeed, because the first preparation of man is natural, man has no permission over it. And therefore, he has neither reward nor punishment, for it does not depend on his choice. And there are reward and punishment only in a place of choice combined with the intellect, and no sage questions this. Therefore, the second preparation of man is that it is appropriate for him to be either rewarded or punished for it, for it depends on his will, permission, and choice, and it is the matter of the entire study.

Indeed, the rest of the preparations were divided, for they were many preparations, and they are the ways of the human *Middot*. This is because some of them are natural and some are habitual. It was already said about the natural ones that the *Middot* of the *Nefesh* are drawn after the temper of the body. And concerning the habitual ones, man will receive them either from those who dwell with him in the house, or from his neighbors, or from his relatives, or from the people of his town. It is possible to correct through them the natural [*Middot*], if they are not straightened, or spoil them, if they were straightened but they do not reach the edges and are drawn a little from here or from there. The last *Middot* are those that are called intellectual – i.e. man leading his *Middot* through his intellect. And he estimates them as the judgment of the intellect and compels them. And because the *Middot* are numerous, some are good and some are evil. And the

good ones are also divided into good and evil, and the evil ones into evil and good. And according to the places, the times, and the people, the natural compulsion brought the human beings to [the point that] each man is changed from his friends in things that are eminent changes between man and his friends. And it is all the more so in the things which are between man and the place.

Behold, sometimes the *Midda* of Anger will be metaphorically good and evil – good in its place and time and according to those who receive, and evil without its place, without its time, and according to those who receive. And so are all the other *Middot*. Therefore, the complete one should merge all his *Middot*. Rabbi Shlomo the sage, the son of Gevirol of blessed memory, already recalled the matter of the *Middot* of man in the book “The *Middot* of the *Nefesh*”. And he wished to ascribe them to the five senses. He recalled twenty *Middot* from among them and ascribed four to each sense. And he took with them a very wonderful way and brought evidences to each *Midda* from the ways of the written *Torah*, from the words of the oral *Torah*, and from the words of the sages of the research. Even though he created for himself the way with few of them, it is inappropriate to blame him, for the depth of the *Middot* is strong and brave, and they are the abodes of opinions. They were already discussed by few of the sages of the exile, such as Rabbi Saadia of blessed memory, Rabbi Bechayai of blessed memory, Rabbi Avraham Ben Ezra of blessed memory, Rabbi Moshe Ben Maimon of blessed memory in the Book of Knowledge, Rabbi Moshe, the son of Rabbi Nachman of blessed memory, and many others like them.

Behold, a complete *Masechet* (Tractate of the *Talmud*) is known by all from the generality of the *Middot* in the

Mishnaïot, and it is *Masechet Avot* (Tractate of the Fathers). And it is as invaluable jewel. Many wise names were included in it to show that from the way of the intellectual gathering those wonderful things were said in it, as the sages of the research did with the choice of pearls. It is impossible for me to discuss them in this writing according to the same particular way by which these ancient sages of blessed memory discussed them, but my intention here is to recall a few of its writers and a few of the books written about them in order to inform you that all the whole sages admitted, achieved, and truly knew that the human *Middot* are the root and essence for the existence of the intellect. If man does not have the level of perfection, it is impossible for him to go up to the levels of prophecy. Indeed, the paths of the *Middot* are divided into wonderful divisions, and whoever takes a *Middah* from among the *Middot* and enthrones it over all his *Middot* is judged by the Lord about the keeping of that same *Middah*, such as Abraham with the *Middah* of Mercy, Isaac with the *Middah* of Fear, Jacob with the *Middah* of Truth, Moses with the *Middah* of Humbleness, Aaron with the *Middah* of Peace, David with the *Middah* of Glory, and Solomon with the *Middah* of Ordinance, as the Writings witnessed about these recalled [sages] of blessed memory, who were seven shepherds. And they are the pillars of the world with its seven *Middot*. Many of the prophets, the pious ones, the sages, and the righteous that were drawn after these recalled ways and had their *Middot* merged between them and the human beings – and between them and their Master – dedicated themselves to those seven good kinds. They saw that this is the right way to walk and used their intellect in their *Middot*. And they knew that which was already known by any complete one – i.e. that there is a keeping by the Lord over man only

according to the intellect and the *Middot*. After this great secret was made known to them and this eminent secret was revealed to them, and they also knew that the *Torah* was given to complete the lack of the *Middot* – and the two matters together will complete this particular individual that exists in the generality of the kind – they gathered the two matters together with all their strength, and each one completed his lacks according to his power. And if either one matter, or a second matter, or both together increase in one [man] more than in his friend, his virtue in his existences increases before his Master – might His Name be excelled and praised forever!

When this thing was interpreted for every sage, our Rabbis of blessed memory were required to say that the Name of *Mem"Bet* (42) letters is holy and sanctified. And it is delivered only to the one who is proficient and humble, who is in his middle days, is not angry, does not become drunk, and does not set his calm speech about the Creations over his *Middot*. And whoever knows it and keeps it with purity is loved from above and desired from below. And his dread is cast over the Creations, and his *Talmud* (learning) exists in his hands. He inherits two worlds – This World and the World to Come. These things were recalled by our Rabbis of blessed memory in *Masechet Kidushin* (page 71). Rabbi Moshe, the master of the Guide for the Perplexed, recalled them in the honorable article in the first of its three parts, chapter 62. He recalled there the matter of the Priestly Blessing, as I have recalled above in the Gate 1. The Rabbi of blessed memory brought the matter of the Name in the four chapters of Part 1 of the Guide. Because of this, I have seen that it is appropriate to discuss here that which was said by those [sages] of blessed memory concerning these

matters, and that it is appropriate to interpret their intention according to my power in those recalled things said by our Rabbis of blessed memory. They have divided this matter recalled in the Name of *Mem"Bet* (42) [letters] into five matters, and they combined them together in one bond. These are the five parts tied in that single bond: One, the matter of the holiness of this Name and their saying about it that it is holy and sanctified; two, the warning of those who deliver it to deliver it only to the worthy, and this is their saying that it is delivered only to the one who has decent *Middot*; third, the ordering of the *Middot* as wonderful *Middot* for the one who receives them, as their saying about this that the one who receives should be humble and in his middle days, and should be neither angry nor drunk, nor set over his *Middot* – and he should speak calmly with the created beings; fourth, the ordering of the matters of those who know how the Name should be, and it is their saying about it that whoever knows it should be careful with it and keep it in purity; fifth, the saying of the reward of those who know it by saying that He is loved from above and desired from below, and that His dread shall be cast over the Creations – and His *Talmud* (learning) will exist in his hands, and he will inherit two worlds, i.e. This World and the World to Come. After recalling these five parts, I will interpret each part by itself. And after that, I will inform you about the bond that ties the five of them together in necessity.

Part 1 – Concerning the Holiness of This Name

The Names that we call *MM"H HB"H* (ממ"ה הב"ה, the King of kings of kings, the Holy One – blessed be He) are all holy Names. Indeed, there is a great difference between their holiness, for one of the Names combines with the ten masters, as we will say ahead – with the help of God – in the Name of 'God' (אלהי"ם). There is one Name about which it was said that it is a Name for the essence/thing. And it is the Name of *YHW"H* (יהו"ה), and its parts are *Y"H* (יה, Yah, Lord) and *AHY"H* (אהי"ה, *Eheyeh*, I will be = 21), which is [=] 'YH"W' (יהו). None of them will receive what the Name of the essence does not receive, for they are four matters. And they are 'the action' (פעל"ה = 185), which determines the past, the present, or the future; 'the multitude' (ורבו"י = 224), which indicates the many together, such as the [desinence] *Y"M* (י"ם) of the males or the *W"Th* (ר"ת) of the females, which indicate many [males] or many [females]; 'and knowledge' (ודע"ת = 480), such as the 'He of knowledge' (ה' הידיעה, *He Ha-Yediah*) in the beginning of the word – and it also indicates the essence, as the *He* of the Name of man, which hints at the name of the kind, and also such as the *He* of 'the God' (האלהי"ם); 'and ascribing' (וסמיכ"ה) as 'the God of' (אלהי"י) Israel. Behold, three of these four combine with the world 'God' (אלהי"ם), which is a Name ascribed to the Lord – blessed be He – in the Name of the title. And they are the increased knowledge and the ascribing – but the action will not combine with them. The Rabbi of blessed memory already said in the Guide, Part 1,

exist in all the books are derived from the action. That which has nothing concealed in it except one Name is *Yud Waw He Waw* (יוד ה"א וא"ו ה"א), for it is a unique Name for Him – might he be excelled! And because of this, it was called the Explicit Name. Its matter is that it will show Him – blessed be He – in a clear order, with no combination. Indeed, the rest of His honorable Names show in the combination that they are derived from the actions – some existing for us; these are his words and they are interpreted. He recalled this even in the Name of *Adonay* (אדני, Lord), which derives from 'lordship' (אדנות). Likewise, 'God' (אלהי"ם) [derives] from 'divinity' (אלהות). And he said there that this Name is the most unique out of all His known Names. Indeed, the rest of His Names such as Judge, Righteous, Merciful, and Compassionate are from the interpretations of the generalities and the derivation. These are also the words of the Rabbi of blessed memory. He added there many interpretations, and we have no need to bring them here, for they are understood in their place by the one who received the secrets of his books.

Being this so, there are Names of the Lord that change in holiness, and the Name of the essence is the holiest of all His Names. And man is allowed to recall it only in the Temple; the sanctified priests of the Lord [are the only ones who are allowed to recall it] in the Priestly Blessing; and the high priest [is the only one who is allowed to recall it] on the day of the fast, which is a holy day. The judgment decrees that the Name, about which it was said, "That you may fear this glorious and awful Name" (Deuteronomy 28:58), will be called the most holy, sanctified, and hallowed. For the secret of the first Name of forty-two, which is *A'B'G'Y'Th'Tz'* (א'ב'ג'י'ת'צ' = 506), is [=]

Waw"Kaf (ו"ך), and it is ascribed to the Name of the essence. And its secret is the [=] 'supreme Name' (ש"ם) (עליון), and it is [=] 'the head' (הראש). And it will hint at [=] 'the essence of fire' (עצ"ם האש), whose secret is [=] 'the essence of the shape' (עצ"ם הצורה), in which there is [=] 'an ancient drawing' (ציור קדמון). And it hints at [=] 'the ancient Rock' (הצור הקדמון). It was said about the Name of *Mem"Bet* (42) [letters], due to these causes and many other causes and others that resemble them, that it is a holy and sanctified Name. Behold, the end of this Name is *Sh'Q'W'Tz'Y'Th* (ש'ק'ו'צ'י'ת = 906), and its secret is [=] *Waw"TZaddi* (ו"ץ). And also *WSh"M* (וש"ם = 346) is [=] 'His Name' (שמ"ו) that stems from a squared *Y"H* (15) that equals *RK"H* (רכ"ה = 225), and from a squared *W"H* (11) that equals *QK"A* (קכ"א = 121), in the secret of "The Lord is a man of war, the Lord is His Name" (Exodus 15:3). Behold, the midst of this Name is *B'T'R' Tz'Th'G'* (ב'ט'ר' צ'ת'ג' = 704), and its secret is [=] *Dalet"Nun* (ד"ן). And it is the midst of the Name of *Adonay* (אדני), for the head and the end of *Adonay* are the midst of *YHW"H* (יהו"ה). And its secret is found 'in the shapes' (בצורות = 704). There is a change of *Gimel'Tet'* (ג'ט') with *Waw'Waw'* (ו'ו'), and the secret of that middle Name is that it is the center for the Name of [=] 'this land' (זאת הארץ). The secret of *Waw"TZaddi* (ו"ץ = 906) is the secret of *YHW"H*, and one for the sake of this honorable Name will show us things by which we will be sanctified before the Lord, as it was said: "Sanctify yourselves therefore, and be holy, for I am the Lord your God" (Leviticus 20:7). The judgment is that He will be called holy and sanctified. Moreover, the word 'holiness' has to be ready – i.e. be ready to receive My power, for I

resemble Me with your *Middot*. Because this is why He showed us His Names, [for] they show His *Middot*. And even the Name of the essence is a *Middah*, for this is how it appeared in *Kabbalah* – the Name of *YHW"H* is the *Middah* of Compassion, and the Name of 'God' (אלהים) is the *Middah* of Judgment. Rabbi Abraham Ben Ezra said that sometimes it will refer to the essence and sometimes to the *Middah*, as the matter in *Waera* (וַאֲרָא), when He recalled: "But by My Name *YHW"H* I made Me not known to them" (Exodus 6:3). In conclusion, now that it was known through a symbol that the Lord can be achieved by nobody, that the only thing that will be achieved is His existence, that He does not lack in any way, and that His Creations and their existence will testify about His existences and about His eternal being and His uniqueness – blessed be He – there is no way to achieve Him through these achievements, except only through the truths of His actions, which will be commanded through His Names. Because this Name determines this entire matter, we have recalled it as the Rabbi recalled it. And as its matter was known according to *Kabbalah*, it was said about this honorable and dreadful Name that it is a holy and sanctified Name.

Part 2 – Concerning the Warning to Those Who Deliver This Name to their Children and Disciples

Behold, our sages of blessed memory ordered us that the one who delivers this Name and also the rest of the holy Names to his child and disciple should consider the *Middot* of the disciple and his knowledge. And if his *Middot* are decent and he has an intellectual power, he is worthy of receiving such an eminent thing. Behold, [if] he is decent, the judgment is to deliver it to him, and if not, not. Therefore, we stipulate it with the word 'but' (אלא), by saying: "It is not delivered except only to the one whose matter in the *Middot* is such and such".

Part 3 – Concerning the Ordering of the *Middot* of the One Who Receives

Behold, it is mandatory for the disciple that receives the knowledge of this Name to have six changing matters. One of them is in the compulsion of the *Middah*; another concerns the estimation of time; one is combined between the nature and the habit; and three of them are about negations. Humbleness, time, and settling of speech: All these are positive, and the other three are negative. These are their saying, "Is neither angry, not drunk, nor set over his *Middot*". Now, we will say why they recalle these from the rest, and it is that the matter of their saying, "To the one who is humble", hints that this disciple should be from among the disciples that are ashamed of themselves – and all the more so they should be ashamed from the environment; and all the more so they should be ashamed from the Divine Presence, which always dwells over their head. It was already said: "Who is humble? The one who walks in the night the way of the one who walks it during the day". And it was said, "The humble reveals a little and covers a little". And the humbleness is the *Middah* of the complete pious ones. For those who are not humble resemble the beasts, and they are not prepared to receive the human intellect – and all the more so, the divine intellect. Likewise, it was written: "But with the lowly is wisdom" (Proverbs 11:2). And it was said: "And to walk humbly with your God" (Micah 6:8). In conclusion, the *Middah* of humbleness includes good and excellent *Middot* under it, and the Names are received in whispers and humbleness from one humble to another. The matter of their saying, "In the midst of his days", hints at time. And

something similar already appeared about it, as it was said: "Do not take me away in the midst of my days" (Psalm 102:24). Its matter is: "I still have the power to receive the shape of the intellect and always add to it; do not remove me from the world". You already know what was said about the matter of study: "Man should always triple his years: A third with the *Mikra* (Torah verse), a third with the *Mishnah*, and a third with the *Talmud*". Query this, and who knows how much you shall live. Therefore, it is appropriate to say: "Behold, who knows how much are the midst of the days of the receiver?"; is it not more appropriate to deliver *Kabbalah* to the elders? The Rabbi already said that it was not taught to the lads because of the boiling of the vital blood, until the remainder moistures settled down and the receivers were removed from the side of the [strong] temper. If so, the matter of the midst of the days of man in this place is when man finds the power of his *Nefesh* ready and strong in him, such as metaphorically the strength of the one who has glory in the body. For then it will be said about him that he is in the midst of his days – i.e. the learning *Nefesh* is strong. The matter of their saying, "And he is not angry", is as such because it was already said that whoever is angry is as an idolater, and this is because anger removes knowledge. How can the Name be delivered to the one who does not have knowledge and his knowledge is not settled in him? And the Name testifies: "For anger rests in the bosom of fools" (Ecclesiastes 7:9). Indeed, that which appears in Ecclesiastes about the *Middah* of Anger – as it was said, "Vexation is better than laughter, for by the sadness of the countenance the heart may be gladdened" (Ecclesiastes 7:3) – cannot be explicated concerning the Rabbi and the disciple, for it is better to be angry with him and let him suffer than to laugh with him. For with laughter the dread is

removed from him, and with anger it is added to him and increases in his heart. Therefore, it was said: "For by the sadness of the face of the Rabbi, the heart of the disciple may be gladdened in the end". And it is possible to interpret this in many ways. The conclusion is that anger is a matter that ruins the entire line [of ascent]. And therefore, it was known that it is a *Middah* that includes many *Middot* under it, and it is appropriate to drive it away. The matter of their saying, "And he does not become drunk", is a hint at the matter of Nadav and Aviyahu, and it is appropriate to drive it away. It was said about them that they were drunk from wine. Therefore, the matter of "Do not drink wine nor strong drink, you, nor your sons with you" (Leviticus 10:9), was brought in relation to this. And it is the matter of Noah and his vineyard in which he planted. And on the same day, he drank from his wine; and on that same day, he became drunk; and on that same day, his nakedness was revealed to a loyal witness, with him being drunk and with a lack of thought in two ways – by drinking the wine in its simplicity, and by the revelation of the secret that resembles the revelation of nakedness, as it was said: "When wine enters, a secret goes out". The one that becomes drunk easily reveals his nakedness, and all the more so the nakedness of his friends. And there is no greater revelation of nakedness than the revelation of the secret to the mass of the people. How can man reveal the secret of the Name to someone who goes about as a talebearer? It is known that it was already said: "He that goes about as a talebearer reveals secrets, but he that is of a faithful spirit conceals a matter" (Proverbs 11:13). And it was said: "The counsel of the Lord is with them that fear Him, and His covenant, to make them know it" (Psalm 25:14). And if so, there is no need to reveal the Name [to the one that becomes drunk]

The matter of their saying, “And does not set over his *Middot*”, and everything else is one single intention – i.e. whoever comes to receive the knowledge of the Name should not set his thoughts over his *Middot*, but he should set his *Middot* and raise them up according to his intellect. For it is appropriate to draw the *Middot* after the intellect and not the intellect after the *Middot*, since the *Middot* are as the matter, and the intellect is as the shape. And the straight judgment is that the matter should be drawn after the shape, and not the shape after the matter. The matter of the one that passes over his *Middot* likewise – i.e. he should pass his *Middot* in his intellect as long as they are used in a straight way. The one whose way is to control and govern his inclination and all his powers through his intellect is the one worthy to receive the revelation of the secret. The matter of their saying, “And speaks calmly with the Creations” shows that this disciple calculates with his knowledge, and all those who see him confirm him. A great and strong power for man is the matter of the settlement of knowledge, up to the point that a few sages interpret that this can only be like this, if this man has either an equal or a close to equal temper in the essence of his brain from the beginning of his Creation. When you educate yourself with a fine consideration in these six recalled matters, you will find that they include the need of human perfection from all the sides. Therefore, the sages needed to ask the decent disciples for nothing except these rules alone, for they are the cause of the perfection of the rest.

Part 4 – Concerning the Matters of Those Who Know the Name

We inform about it by saying: “Whoever knows it, is cautious with it, and keeps it in purity”. Behold, they show us these three matters, which are the knowledge, the caution in that known achievement, and its pure, clean, and refined keeping. And they are the cause of the reward recalled after them through a complete compulsion. The caution after the knowledge and keeping it pure are matters that show man to keep himself – after he knows the Lord by His Name – for his [entire] life, without pondering about his *Middot* in any way. Even if he sees either in himself or in his friends, either in general or in particular, different judgments and distorted ordinances, according to his short thought everything that he sees with his eyes, ponders about in his heart, or thinks about from the side of the books is a complete straightness, a true judgment, and a perfect ordinance. By doing so, the Lord – blessed be He – [helps him] succeeding in his way toward Him. And he is happy, his part is happy, and his Rabbi who taught him the *Torah* is happy. And his parents and procreators who brought him to this world in order to be acquitted with a reward – the everlasting, sustained, and good payment – are happy.

Part 5 – Concerning the Reward of Those Who Know the Name

We inform about it by saying about him that he is loved from above – i.e. with the superior ones that acted in order to procreate him and bring him into this world, and desired him below among the inferior ones. Love was recalled above because they know and desire below, for some of them know and some do not know. His dread that is cast over the Creations is a matter that includes the superior and the inferior, for the dread of his Rabbi over them is through his name, as it was recalled in the secret of “The name of your Rabbi is upon you”. “His study exists in his hand” – was interpreted by the Rabbi in the Guide, and that which he interpreted about it is truth. And it is that he said that this shows the achievement of the active intellect, and it is a wisdom that can never be forgotten. And it is the existence of the study that comes to man after knowledge of the Name, without doubt. “He inherits two worlds – This World and the World to Come” – our [sages] of blessed memory taught us by saying that This World was created for the one who knows the Name and for those who resemble him, and all the more so his body was created for his *Nefesh*. This is because his *Nefesh* is created only for the knowledge of his Master according to His Name – blessed be His Name. The bond that ties these five [matters] that we have recalled is the matter of combination that is between man and the Lord from the side of the knowledge of the Name, for there is nothing above it for man. And it truly brings any sage to prophecy. The one who knows this in its truth will know the truth of the divine keeping, from which the beginning of man, his sustainment in this world and the essence of his existence

after the separation of his learning *Nefesh* from his body stem out. Behold, I have already completed Gate 2 in its generality according to my intention and according to that which I see fit. And now, I will discuss further the matter of the Gate 3 – with the help of God.

Gate 3: “The Lord lift up His countenance upon you, and give you peace” (Numbers 6:26)

It was written: “Mark the man of integrity, and behold the upright, for there is a future for the man of peace” (Psalm 37:37). Upright and perfect are synonyms that are drawn after each other. The translation of ‘be upright’ is ‘be perfect’. The *Middah* of Peace is the *Middah* of Aaron the priest. And likewise, the *Middah* of Pinchas and the *Middah* of Eliyahu are the *Middah* of peace. And so it was written: “Wherefore say: Behold, I give unto him My covenant of peace” (Numbers 25:12). And it was said: “Great peace have they that love Your law, and there is no stumbling for them” (Psalm 119:165). And it was said: “The Lord will give strength unto His people, the Lord will bless his people with peace” (Psalm 29:11). And there are infinitely many others such as these concerning the *Middah* of Peace. Sometimes, it will be combined with Truth, as in the saying: “Therefore love truth and peace” (Zechariah 8:19). And sometimes, [it will be combined] with Righteousness, as in the saying: “Righteousness and peace have kissed each other” (Psalm 85:11). Many of the *Middot*, combine and all of them are called and included under the Name of the *Middah* of Compassion. Every complete kabbalist should know the secrets of the *Middot*, their judgment, and their ordinance, for they are the essence and root for all the wisdoms and the *Middot*. And it is impossible for the sage to know the secrets of the precepts in the *Torah* in their truth except through his knowledge. For the precepts were given in order to combine with them the Creations, and were it not for the

matter of the *Middot*, we would not have needed the *Torah*, and were it not for the matter of the *Torah*, we would not have needed the precepts, for they are about the *Middot*. The *Torah* is a matter carried by the heart and carved in it by the thought, and the precept are hung over the organs. There is an organ that carries many precepts. And there are some that carry a little and some that carry only one precept. Indeed, all the precepts have levels, and one is above another as the works have fathers and generations. There is no doubt that the first precept in the *Torah*, which is also in all the *Middot* and is the most excellent, is the precept of the knowledge of the existence of the Name that appears at the head of the ten things. Behold, it is the revelation of the word of the Lord Who speaks and tells us, “I am”, for this speech shows that there is an existing thing that speaks and says, “I am”. Even though this speech is combined out of letters, points, and vocalizations, it appears in the *Torah* only with letters. And the crownlets and the crowns show that the root of all depends on one thing that carries the crown, which refers to the kingship. For the number of all the letters in general is ‘kingship’ (מלכות = 496), and they have armors, which are the crowns and the crownlets, in order to show the secrets of the Explicit Names and the Explicit Crowns. And our Rabbis of blessed memory revealed the word ‘I’ (אני = 81) about this, by saying: “I have written and given myself (אני נפשי כתבית ייחבית)”. And the ancients of blessed memory combined this with many combinations recalled by them, and they knew this eminent secret. It will be further revealed in these two shapes: *Alef Nun Kaf Yud* (אל"פ נ"ו כ"ף יו"ד) – one, fifty, twenty, and ten. Behold, the one that says “” combines with the order of his existence the knowledge of his name, for it has two *Middot*. *VHIA"VH* is the *Middah* of Compassion and *YH*

(אלה"ם) is the *Middah* of Judgment. "But God is the judge: He puts down one, and sets up another" (Psalm 75:7). It was said: Your God is the One Who divided the *Mem* (מ' = 40) of 'God' (אלה"ם) into two letters, and they are [=] *Kaf*"*Kaf* (כ"ך). *Kaf* is short – an addition to the word 'I' (אני). And it is made into 'I' (אני). And the other *Kaf* is long. With the word 'the God of' (אלה"), it is made 'Your God' (אלה"ך).

He ordered us with this that the *Middah* of Judgment is combined for one of the ten masters known by whoever studies hard, who first includes the singular with the plural. Then, they order the male and the female as singular, and the males and females as plural. Truly, their judgment was according to the truth of existence upon which the languages are carved, for the masters were twelve, as it will be interpreted from the essential division about which existence testifies. This is according to the way of these Names that I will recall – I, you, and he. Each one shows the singular make. Thus, they are three. One exists and speaks for itself, and it is 'I'. One, receives the speech face to face, and one speaks with him and tells him, 'you'. Another is discussed by others and recalled by them by the word 'he'. And behold, he is concealed. If so, these three singulars are divided into three shapes, and they change with a very great change. And they are the root of any speech. Concerning the actions, they will exchange and change according to the action, the acting, and that which is acted upon. They will also exchange and change according to the times – the past, the future, and the present, whose secret is was, is, and will be. Likewise, [they will change] with the change of was, is, and will be (יהיה). And they will be likewise separated as *YH YH WH WH WH YH* (יהוה ויהיה). This is the way of

the Name of *Yud*"*Bet* (12) [letters], which is in the Priestly Blessing. We have already hinted at it above. And indeed, we have recalled it nicely from the existing ones that we recalled, for from them this matter will be revealed. We will return and say that, as we have recalled the three singulars that witness about the uniqueness in the three male shapes, we need to further recall that the three singulars will show also in three female shapes according to the existing ones [in Hebrew, they distinguish between for example 'you' (male) and 'you' (female)]. We will say that they are 'I' (*Anoki*), you, and she. As we have interpreted concerning the males, we need the understanding one to understand this also about the females. Indeed, we set the word 'I' in a Name that refers to females [*Anoki* is written the same for the male and the female], for the Divine Presence said on behalf of the Lord: "I am the Lord your God". And this is a great secret, for the Divine Presence is the honor that the Lord put in the midst of Israel His people. And about it, it was said: "And let them make Me a sanctuary, that I may dwell among them" (Exodus 25:8). This is the cause of prophecy, the cause of keeping, and the cause of blessing, and it always judged Israel. And her Name is Deborah. The intellectual kabbalist will understand it from the secret of Barak, the son of Abinoam, for about this it was said: "Then sang Deborah and Barak the son of Abinoam, etc." (Judges 5:1). Even though we find the words 'I' (*Anoki*) and 'I' (*Ani*) combined once for the male and once for the female, this is in order to conceal the recalled eminent type. Likewise, the word 'you' (את) was used by the rhyming sages of the language in combination sometimes for the males and sometimes for the females, for they found it in a few places in the books of the prophets. Likewise, the word 'she' (היא) was used to be written by the prophets with a *Waw*, who read it either with a *Chirik* or with a *Vud*. And

they read it with a *Shuruk*, and in a few places the word 'she' (היא) was changed into the word 'he' (הוא) – and the word 'he' with the word 'she'. And this is also a great and wonderful secret. In some places [the word] 'lad' (נער) is written on the inside and read as 'lass' (נערה) from the outside. And it is like this in many things that change the matters into known renewals, and awaken the intellect of the sages of the language to the truth of the use of the language, its wonders, and many ways.

As we have discussed the three [male] singulars and the three [female] singulars, we will also discuss the three [male] plurals and the three [female] plurals. The [male] plurals are 'we, you, and they' (אנחנו, אתם, הם). The [female] plurals are 'we, you, they' (אנחנו, אתן, הן). Behold, the grammarians combine 'we' (אנחנו) with 'we' (נחנו) for males and females, but their true judgment is as 'women' (נשים) with 'people' (אנשים). The languages were combined and confused from the generation of [the tower of Babel] until today, and they will be confused until the savior will come, for the entire land will return to have one language – a pure language. As it was said, "For then I will turn to the peoples a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent" (Zephaniah 3:9) – and work for Him with one Name. Because two words stemmed out of the twelve in equality, it is interpreted that there is no difference between them – between a male and a female. And they are 'I' with 'we', whose matters we have combined with 'I' (Anoki) and 'we' (נחנו). Ten masters were compelled to be alone, and two were subtracted from their judgment. This happens to each action in the past, for three are subtracted from the twelve that go out according to the speech and only nine remain. '[He] kept' (שמר), '[she] kept' (שמרה)

– behold, you have two, one for the male and one for the female! '[You] kept' (שמרת), '[you] kept' (שמרת) – the first is with a *Kamatz* (long A vowel) in the *Taw*, and the other is with a *Sheva* (very short e vowel). Behold, they are two! And therefore, they are four [altogether with the first ones]. '[You] kept' (שמרתם), '[You] kept' (שמרתן) – here are two. Thus, they are six. Indeed, from the remaining six three appear instead of six. '[We] kept' is equal for the males and the females – behold, you have one instead of two! '[They] kept' (שמרו) is equal for the males and the females – behold, you have one instead of two. Likewise, 'I kept' (שמרתי) is one instead of two. Thus, they are three instead of six, and all of them are nine. And beneath these ways, there are wonderful perfections. These are the ten masters combined in the Name of 'your God' (אלהיך) and 'my God' (אלהי), for their matter is 'my God' (אלוה שלי), and 'your God' (אלוה שלך) instead of 'I' (אני) and instead of 'you' (אתה). Thus, they are two ways. Likewise, 'my God' (אלהי) and 'your God' (אלהיך) are in the female language instead of 'I' (אנכי) and instead of 'you' (את). Thus, there are two more ways. Behold, there are four for the singulars, for they speak for themselves. And for the rest, there are two males – one for himself and another for his friends. And two are females – one for herself and another for her friends ahead. 'His God, her God' (אלהיו, אלהיה) are two, and therefore six. And 'your God, your God' (אלהיכם, אלהיכן) are two. And behold, they are ten. 'Our God' (אלהינו) is for the males, and 'our God' (אלהינו) is also for the females. Thus, they are two, which are one. And behold, they are twelve that are eleven. The first that we have also recalled is two in one place, in which we said, 'my God' (אלהי) for the male as well as 'my God' for the female. Behold.

everything is ten, which is among twelve. Behold, the speakers were set for themselves alone, and they say 'my God' (אלוהי) and also 'our God' (אלוהינו). Both of them are instead of four.

Now that we have interpreted this, we will return to interpret the secret of this matter that appears about the Lord, Who tells us: "I am the Lord your God". And it is that He shows us the truth of His existence through His word, as we have said. And He reveals to us that His speech is always with us, combined with the two first *Middot*. We should take heed from both while we speak and do not mistake them. This will be revealed from the matter of Moses, who said: "Then he heard the Voice speaking unto him from above the ark-cover that was upon the ark of testimony, from between the two *Cherubim*, etc." (Numbers 7:89). For they showed that the divine speech comes in necessity according to his nature and according to the truth of his existence and shape from between two matters that have one essence that questions without separation and without truncation of plantings, according to the way of two *Middot* – one on the right and another on the left. And the speech decides between them.

Behold, mankind is the witness, for his root is Adam and Eve. For one is from the rib of another. And they are two and they are one. All the generations are from them, and they see each other face to face. And one speaks with another face to face according to the way of the bride. Therefore, it is the matter that shows the keeping of Israel from all the nations, as it was said: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage" (Exodus 20:2). And He showed us that He will always judge us with the *Middah* of Compassion and the *Middah* of Judgment together, as He judged them.

We need to take from the two *Middot* together, for both of them have the keeping. And with the *Middah*, He judges us to do us good. He will hurt our haters, who are His haters, for all those who love Him, whether they are from us or from the nations, are those that love us. And all those who hate Him, hate us. If we keep His laws and precepts as they were ordered and as it is appropriate, He will also keep us after blessing us. Because of this, He showed us this entire secret in the ten essences that He – blessed be He – told us by Name. As it appeared in *Kabbalah*, "I (*Anoki*)" (Exodus 20:2) and "You shall not have" (ibid.) were heard from the mouth of Severity in one speech, for both were said in one speech. And the one who admits this negates this, and the one who negates this admits this. Moreover, it was already clearly said in *Kabbalah*: "Whoever admits idolatry negates the entire *Torah*, and whoever negates idolatry admits the entire *Torah*". And the root of the entire *Torah* is the first verse that is in the ten essences. And the essence of idolatry is the second verse, and it is called "You shall not do". Nevertheless, there is no 'doing' in it, but only 'being', as in the saying: "You shall not have other gods before Me" (ibid.). The face of the Lord is His *Middot*, and everything other than His *Middot* is idolatry. And the being refers to His *Middot* and nothing other than that. His *Middot* are not Him, for we have said that the *Middot* are about titles, and these are only attributions that we attribute to Him – blessed be He – so that we can first understand His existence – and after that, the quality of His keeping over us, our world, and the rest of the world according to our nature and the ability of our thoughts. And this until we are made unique in His kingdom and government. We will not attribute His virtues to anything besides Him, for everything that is similar from all those who exists is from

the generality of His Creations. And if there were *Middot* besides Him, they would be Creations, not divinities.

Therefore, we say that His titles, which are His *Middot*, are not something that is added to Him in any way. As we will not achieve His essence, we will not be able to achieve the essence of His *Middot*. But from His Names, we will know the actions of His *Middot* more completely – blessed be He. For that is the one who is closest to Him, and the one who knows nothing from them or does not keep them in any side is the one who is far from Him – blessed be He – in the essence of distance. His arrangement in existence is below the order of the details of humankind, and above the order of the details of the kind of the monkeys. Indeed, there is a great difference between us and the monkey, for the monkey will be neither rewarded nor punished. And this [man] came here in order to be rewarded or punished. On this side, he is worse than the monkey, and all the more so from the rest of the animals whose likeness did not come closer to the likeness of man such as that of the monkey. Do not wonder about that which was said concerning the Chariot – i.e. that there is the face of an ox, the face of a lion, the face of an eagle, and the face of man. And a monkey was not recalled there, for that man is recalled in the generality of all of them, by saying: “And the likeness of the faces is the face of man”. This is the face of the monkey, and the proof is that ‘likeness’ was said about all together. The matter of the monkey is that all its actions are similar and resemble, and its imagination wishes to resemble the imagination of man, which is closer to the intellect. All the Creations of the Lord – blessed be He – aspire to resemble each other. And because of the great distance of exchanges and changes among them, the close ones will draw closer and the far ones will become distant

from the imaginations. You will surely see that the close elements return and quickly turn their parts from one to another, while the far ones are opposites in essence. Likewise, you need to understand the *Middot* of the Lord, for all the actions come from them. And according to this way, you should grow wiser in your precepts and in the *Middot* of the eagle, the ox, and the lion. And you will find in what your *Middot* differ from theirs, and in what your *Middot* combine with theirs. Because you are a growing body that has life like them, you will need everything that they need in general, and not in particular. For they also differ from each other in a few generalities. For the eagle flies, and neither you, nor the ox, nor the lion need to fly in the air. But every animal requires food, and food is part of the elements. Indeed, you are the one who speaks, and they do not speak – i.e. speaking, growing wise in potential. And you need to bring out your speech from potential into action, until you will grow wise in action through the potential of your speech.

This is the matter at which the Lord aimed by separating you from the beasts, and every man is included in this with you. Indeed, the Lord wished to separate you with another difference, which is more unique than the first. And it is that, with you being combined with any man, He – blessed be He – wished to separate our nation in general from the rest of the nations, until the value of separation between us and the nations will be as the value of separation between the nations and the beasts. Furthermore, the Lord wished the separate from the generality of our masses one tribe, which will be his inheritance. And it is the tribe of the Levites. And this is up to the point that the value of the difference between the tribe of the Levites and the other tribes will closely

resemble the value of the difference between Israel and the nations. Moreover, the Lord wished to separate unique persons from the tribe of the Levites and made them unique for His worship with an eminent uniqueness, until the value between the priests and the Levites resembled the value between the Levites and Israel. Likewise, some matters were made more unique than others. And when it was like this, His wisdom decreed that the blessing will be given to the mass of the people of Israel only by the unique priests and with the Unique Name. For this is the truly complete blessing, and it is in the Temple, which is the most unique place chosen in the Land. Therefore, you should understand from this matter – from all its sides – that concerning the Lord – blessed be He – all His *Middot* are one on the top of another. And they are with neither separation nor truncation. Because the *Middah* of Peace is the last of all the *Middot*, He ordered that it should be the end of all the blessings. It was said: “Your end is good, all of you is good”. And therefore, Solomon sealed all the matters of the times with the *Middah* of Peace by saying in Ecclesiastes about the end of times: “A time for war, and a time for peace” (Ecclesiastes 3:8). Likewise, it was written: “The Lord will give strength unto His people, the Lord will bless his people with peace” (Psalm 29:11). And therefore, we bless with “Set peace” in the last blessing from the eighteen [blessings], and it is after the Priestly Blessing. Therefore, it was said that Elijah comes to the world only to set peace in the world. For it was said: “Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers” (Malachi 3:23) – and all has one intention.

Behold, I have already interpreted for you the matter of the Priestly Blessing in brief according to the intention of this writing. You should always aim at the Unique Name, while you bless with it the people, in order to include in the three *Sefirot* the seven *Sefirot* in the lifting up of your hands. And there shall be ten *Sefirot* in both your hands that include the twelve holy Names in the secret of *Waw* (ו"ו = 12), which is [=] *He He* (ה"א ה"א) – *He* (5) fingers tied on one hand, which is the left hand, and *He* fingers tied on the other hand, which is the right hand. You should aim with the part of the fingers with neither separation nor truncation at the twelve *Middot* of Compassion. And you should judge with the covenant of the tongue one *Middah* that is unique for the recalling, and it is ‘visiting’ (פקד). It is the *Middah* of Judgment in its singularity that includes all the *Middot*, and it is a *Nefesh* for all of them. Therefore, the secret of ‘the *Middah* of Judgment’ (מד"ת הדי"ן = 513) is in *Gematria* [=] ‘the wise *Nefesh*’ (נפ"ש) (כוללת הטוב"ה), and it [=] ‘includes the good’ (החכמ"ה). And upon it were hung [=] ‘the elements of wheat’ (יסודות החט"ה) without doubt, and its sign is [=] ‘upon my head’ (בראש"י); [=] ‘the *Middah* of Judgment’ (מד"ת) (הדי"ן) is hard. Know that the secret of ‘wise *Nefesh*’ (נפ"ש) (נפ"ש החיים) = 503) is [=] ‘the *Nefesh* of life’ (נפ"ש החיים) that is [=] ‘in the head’ (ברא"ש). Indeed, ‘the *Middah* of Judgment’ (מד"ת הדי"ן = 513) [=] ‘revives the dead’ (המחייה המ"ת). Therefore, the scale of merit is as the *Middah* of Judgment. If so, the judgment is that you should set your knowledge to include all the *Sefirot* together, also aiming with them at the Emanation of each one of them with the nobility of the fingers from both hands. Their division is *A'D'D'A'* (א'ד'ד'א') – a thumb with four right [fingers] in the right hand and a thumb with four left

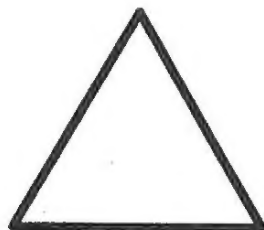
[fingers] in the left hand. Therefore, the divisions will be also a *Waw* (ו"ו = 12) in the shape of the exchange of the fingers – *A'B'B' B'B'A'* (א'ב'ב' ב'ב'א') and also *G'B B'G'* (ג'ב' ב'ג'). Likewise, the priests will draw them until they separate them, sum them up, change, turn, revolve them, and keep them. They should draw them with seven *Sefirot* that are on one head having two faces. And they will be seven and three, which are ten. With these many drawings, they will draw the fact that the entire world is one, that its King is One, and that He leads it according to the *Middot*. Therefore, the unique blessing will come from Him to His unique people with His Unique Name – blessed be His Name forever; blessed be the Name of the honor of His kingship forever and ever.

Know that I have driven myself far to write these things with hints that are not from the generality of the secrets of the *Torah*, the secrets of existence, and the secrets of all the precepts. For they are only said mouth to mouth from a whole person to someone who is worthy of receiving the perfection face to face, after the consideration and the trial of the receiver [to see] whether he is worthy. And if not, you should cease from delivering it to him. Nevertheless, it is appropriate for the whole one that blesses – the recalled priest – to be covered with his praying shawl and enthroned with his phylacteries at the time of the blessing, for he will remember more and more about the Name. Therefore, I also wish to inform you about the matter of the fringe and the matter of the phylacteries through hints. I will say that the meaning of the fringe recalled in the *Torah* was already revealed to us by saying: "And it shall be unto you for a fringe, that you may look upon it, and remember all the commandments of the Lord" (Numbers 15:29). And it was said: "That you may remember" (Numbers 15:30).

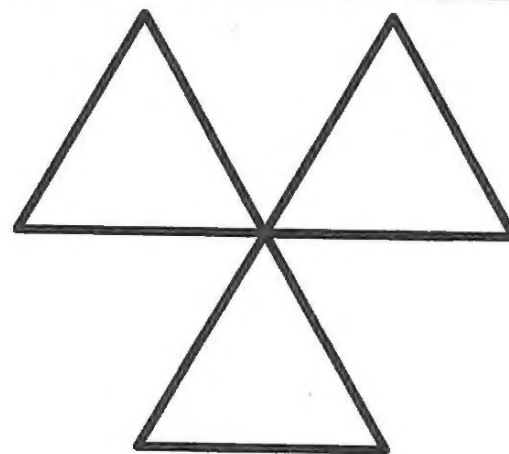
And it was said: "And that you do not seek after your own heart and your own eyes, after which you use to go a whoring" (Numbers 15:29). In *Kabbalah*, it appears that "After your own heart" is sexuality, and "Your own eyes" is "To go a whoring". Likewise, it was said: "The eyes and the heart go astray and mediate sins". And it is known by whoever knows the ways of nature that the eyes see and crave seeing, and the heart also sees what the eyes see. But these are on the outside and the other is on the inside; and this is particular and those are inclusive; and this is general, and those are particular. And the drawing was mentioned about both of them. Indeed, the *Torah* attributed both of them in particular for each one on one side, and in general for each one on the other side, for it said: "That you may look upon it" (Numbers 15:39) – hinting that the intention in this is first for the eyesight. And it was said: "And remember" (ibid.) – referring to the heart, for the remembrance is attributed only to the internal organ. The remembrance is of three kinds: Recollection, remembrance, and keeping. The recollection is intermittent, and it is a matter that man will recall from a time after it passes. And it is only when he sets his mind to recall it. And in the meantime, [if] forgetfulness passes, after the forgetfulness he can recall, and this is the matter of the recollection recalled by the researchers. Indeed, the remembrance for them is the matter of demanding the thing with the awakening of the will, when the thinker brings it into existence after concealing it from the thought completely, as if it was now renewed for the thinker. From this, he recalls that the matter of this was already such and such, and it is close to the recollection. But the keeping is better than both, for it is a constant recollection. For there is no forgetfulness in between at all. And it is not needed to bring it to the remembrance, for it is recalled and stands. And it is

completely carved upon the heart. The matter of the Work is to recall the thing according to the way of the recollection and the remembrance, but the keeping is that which the Work needs – but it does not require the Work.

According to this great secret that appeared in the secret of *Shabbat*, which is a day in which any work is prohibited, the secular days are the six days of the work. “Remember and keep with one speech” appears in it, for it includes the entire preservation, which is a constant recollection that does not require a work in order to strengthen it in the heart, for it is strong and brave in itself. It is the matter of the seventh *Sefirah*, which is named after the holy Temple that aims in the middle. For each of the three *Sefirot* stands in itself in the likeness of three points that are in the three angles of the triangle like this.



And when you will triple this according to the way of a double square, they will equal nine angles, like this.



Even though this shape has truly nine angles, behold, it also has only seven, for the middle angle includes three angles. And it is one angle alone and six angles are left. And all are seven angles, one of which is three. And two are for each spirit from the three powers. Indeed, the lines are also nine and equal in their length on one side. And they are also six on another side. For each line that surrounds from the side of the shape of the circle is half a line, and if you complete the circle, you will find one line that surrounds everything inside it. And there will be six triangles, and one point in their midst is in the shape of a center, as the likeness of the earth, which is in the middle of the Wheels. Behold, the circle is divided into six lines, and its lines that stem from points are divided and are also six lines. Behold, all of them are twelve, and they stem from the point and spread in the surrounding one. And the power stems from it and spreads through the lines in the likeness of the pipes of the rivers, the fountains, and the seas, and in the likeness of the tendons. For the blood spreads in them in the entire body and stems from the heart. The matter of the fringe is according to this shape.

with the rest of the shapes being known from the way of *Kabbalah*. And it is truly a remembrance for all the precepts, on the side of the fringe being a praying shawl with which the entire body is covered, as it was said: "You shall make you twisted cords upon the four corners of your covering, wherewith you cover yourself" (Deuteronomy 22:12). Behold, it was said, "An item for a covering of night". And it was said: "An item for the blind" – from the saying of "That you may look upon it, and remember it" (Numbers 15:39). There is no doubt that whoever covers himself with it during the day and does not see it the way it should be seen – which is that which brings one to the remembrance – did not fulfill his inner obligation, even though he completed his outer obligation. Concerning whoever sees it the way it should be seen and does not recall from it all the precepts of God, even though he fulfilled his outer and inner obligation, he did not fulfill his obligation to be holy with his God, until he combines [all] together in his matters in the three recalled ways, which are: "That you may look upon it, and remember all the commandments of the Lord" (ibid.); "And be holy" (Numbers 15:40). If so, the completion is in the three of them: The sight of the eyes, the remembrance of the heart, and the holiness, which is in the *Nefesh* that sanctifies itself in order to receive a renewed being from the God of Israel. As it was said after all this: "I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God" (Numbers 15:41).

If so, the proof is first to consider the color that testifies about the nature. And it is that it was said about this: "Why is it azure from all the colors? For the azure resembles the sea, the sea resembles the firmament, and the firmament resembles the Throne of Glory". The color should be from

the blood of 'a snail' (חלזון = 101), for it is a [=] 'moist and nourished' (ל"ח וז"ן) blood. Concerning the one who knows the secret of the surge and the secret of vision, his ministry is complete, and he will know this secret in its truth and essence. For 'firmament' (רקיע = 380) is [=] 'Egypt' (מצרים). And the secret of 'sea' (ים = 50) is [=] 'earth' (אדמה); and the secret of 'the Throne of Glory' (כס"א טב"ע = 118) is [=] 'the nature of the heart' (הל"ב). This is in the inferior ones, and the other is in the superior ones. Another secret of 'firmament' (רקיע = 380) is [=] 'fog' (ערפל), and it is [=] 'a bitter water' (מרים מרי"ם). And the secret of Tamarah is an ancient sea, and the secret of the snail is 'earth and time' (חל"ד = 145). And it is [=] 'born as a cantor' (מול"ד חז"ן) – and many other [symbols] reveal this secret. From five ties of each wing and eight threads, you will know this secret. Indeed, the secret of the phylacteries shows in the generality of two of its works about the secret of the Work of Creation with the Work of the Chariot. The phylacteries of the hand, which are *Alef"Dalet* (ד"א = 5) sections in one house, are tied and untied, existing and missing, and sometimes revolving. They hint at the likeness of the Work of Creation. The phylacteries of the head, which are *Alef"Dalet* sections in four houses, are tied and not untied, existing without being missing, sometimes surrounding the head and sometimes being removed from the circumference. And they become [something] with wings, hinting at the Work of the Chariot and that the Divine Presence dwells and surrounds the head. And with the removal of the Divine Presence, it is also removed. Therefore, two *Shims* (שיני"ם) are on both sides of the Chariot, set upon it on the right and on the left. And the shape of the *Dalet* is on the skin and the shape of

the *Yud* is carved upon the Work of Creation that refers to the ten *Sefirot*. From that which was said about them – the law [given] to Moses on Sinai – you will understand the *Middot*. Because the secret of the ‘law’ (*Halaka*) includes the curse and the blessing, for *He”Lamed* (ה”ל = 35) is the end of the curse with the exchange of *Kuf”Lamed* into *Lamed”He* (ל”ה). And indeed, *Kaf”He* (כ”ה = 25) is the end of the blessing with the exchange of *Bet”Resh* (ב”ר) into *Kaf”He* (כ”ה). And it is the secret of [=] ‘the bride’ (הכל”ה = 60) recalled in the Song of Solomon. It is the secret of “There are three score queens” (Song of Solomon 6:8); “Behold” (הנ”ה = 60), it is the litter of Solomon, three score mighty men are about it” (Song of Solomon 3:7). And it is the number of the letters that are in the Priestly Blessing – a hint that we have mentioned above. What is left from the two matters, *LBQ”R* (לבקר = 332), is combined. Likewise, it was written: “Execute justice ‘in the morning’ (לבקר)” (Jeremiah 21:12). For its secret is ‘law’. This is the translation of “After the manner of daughters” (Exodus 21:9) – after the ‘law’ of the daughters of Israel. It is as if he said, “Execute the law in the morning”, for it is combined as in ‘in the morning statute and ordinance’ (לבקר די”ן ומשפט = 831). It is as the dawn, which is a thing that separates light from darkness. Therefore, it was said: “Black strips, the law [given] to Moses on Sinai”. For its secret is from the matter of “And his master shall bore his ear through with an awl” (Exodus 21:6) – which is a fine matter that bores a hole and a cavity. And it is from the matter of *Shaharit*, and it is a rock and a time – a spirit and Seth. And there are loyal witnesses for my words for those who understand. What should I further discuss and awaken you to concerning these matters and those that resemble them? For I only

intended in this writing to awaken your intellect to the achievement of truth based on its ability, and also for it to be useful for your fellowmen with a few hints and remarks that I hinted. And I knew that they would have been beneficial for the whole ones, and they will not harm the others as well – i.e. those who are not whole. But I knew that they will harm the gullible and that they will think the opposites to be straight and the straight to be opposites – and truth to be lie and lie to be truth. I did not say which matter was confirmed to me as truth for them. Nevertheless, I have only recalled it by a hint and spoken about a little about it clearly. So, we should not lose our faith before fools. Therefore, any intellectual should set his knowledge to everything that I have mentioned in each matter from that which we have discussed concerning the three precepts of the *Torah*, which are the precept of the Priestly Blessing, the precept of the phylacteries, and the precept of the fringe.

After awakening you to that which I wished to awaken you and informing you about the way you should walk in these three precepts, it is required for you to set your knowledge in them and take proof from them for all the other precepts. You should know that the matter of the Priestly Blessing is a thing that depends on the remembrance of the heart through the sight of the eyes. The matter of the phylacteries is a thing that depends on the remembrance of the mouth, the heart, and the eyes, for it was said about them: “And it shall be for a sign unto you upon your hand, and for a memorial between your eyes, that the Lord’s law may be in your mouth” (Exodus 13:9). The matter of their Name is *T’T’P’Th’* (ט”ט פ’ת), for their secret is *T’T’* (ט”ט); in *Gadfi* (גדפי), it is two, *P’Th*; in Africa, it is two. And concerning the matter of the bond of

the phylacteries, even though from their numbers wonderful secrets will be revealed with all this, their secrets should only be taught mouth to mouth and after a hard labor in the truth of the ways of the *Kabbalah*, so that the matter of the knowledge of the truth will not accidentally fall upon the receiver. But first, one needs to exert himself greatly and tremendously in the ways of the *Kabbalah* and its paths, for they are the ways that open the gates of the heart to understand the truths. It is that, whoever wishes to enter the depths of the truth according to *Kabbalah*, should first lay the foundations of wisdom and intellect in his heart. And after that, he should build upon them spacious upper stories, cover them with the gold of knowledge, and close and open their gates with his wish and his choice according to the keys of the intellect. And he will sail over the sea of wisdom with the power of his thoughts, with them being clear and clean from whatever error and mistake. Indeed, all these matter will be received by any receiver in the beginning in the way of the reception of youth – i.e. the letters, the vowel points, and the connection of the letters, until they return to be words; and the connection of the words, until he will be able to read the verses. From the sum of the verses, he will know the orders and the sections, until he reaches the generality of the entire book and knows this even in its details. It is known that, after the lad knows how to read a book, it is easier for him to know how to read the other books that resemble that book from the *Kaf"Dalet* (24) books. This will occur with any study, whether it is about the *Mishnaïot* or the *Talmud*, the *Haggadot* or the *Midrashot*, the additions or the wisdoms themselves – and even the Works themselves. For anyone who receives their teaching will be closer to the knowledge with that which he has learned. And with the studying one, they will always begin with the

easy matters in everything that they will teach him. After that, they will take him a little bit higher, from one matter to another, from the similar close [matters]. If it is like this in the other things, it is all the more so necessary to keep this natural and habitual matter in the path of *Kabbalah*, for it is the way that brings those who know it to the levels of prophecy, without doubt. By walking along this way, as it is appropriate to walk in it and desire its path with a strong desire: "You shall make your ways prosperous, and then you shall have good success" (Joshua 1:8); "Then you shall understand the fear of the Lord, and find the knowledge of God" (Proverbs 2:5).

Behold, this writing called The Keeper of the Precept is completed, on the eve of Thursday, the twenty-fifth of *Adar*, in the forty-seventh year from the Formation – might the God of Israel be praised. I, Abraham the prophet, the son of the honorable Rabbi Samuel of blessed memory, called Abu Alafiah, from Tutilah of Navarra in the district of Spain have written it for the honor of the Lord – sanctified and blessed be He – for the honor of the belief of our holy *Torah*, for the honor of the entire congregation of Israel in general, and for the honor of the pleasant disciple Rabbi Shlomo Ha-Cohen recalled above, *Y"Ch Tz"W*, the son of the honorable Rabbi Moshe Ha-Cohen of blessed memory from Israel. For I have seen in him kindness, humbleness, and modesty. And I wished to write for him this writing concerning the Priestly Blessing and reveal in it a little of its secrets. I have fulfilled his wish according to my ability, and the Place – blessed be He – will reveal us His secrets and illuminate our eyes with the light of His *Torah*.

Amen.